

A
PROGRESSE
of Pietie.

OR
The harbour of Heauenly
harts ease, to recreate the af-
flicted Soules of all such as
are shut vp in anye in-
ward or outward
affliction.

By Iohn Norden;

Rom. 12.
Continue in Prayer.

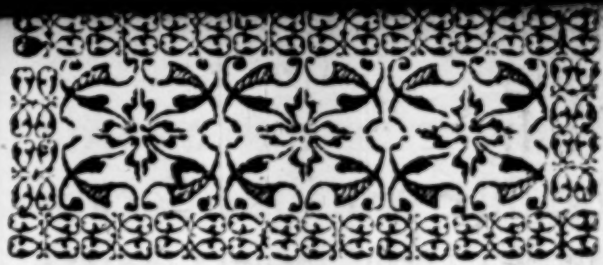


L O N D O N

Printed by I. Windet for I. Ox-
enbridge, and are to be sould in
Paules Church.yarde at the
signe of the Parrot,

1 5 9 6.





TO THE MOST
famous christian Queenie
Elizabeth, by Gods *especiall*
fauor, Queene of England, France
and Ireland, defender of
Gods eternall
truth.



OUR MA-
iesties moste
gracious ac-
ceptance of a
poore former
trauaile of mine, *The Mir-
ror for the multitude*, (my
most dearely beloued So-
ueraigne) Emboldeneth
me, once againe in al loyal
obedience, humbly to be-

A 3 seech

The Epistle

seech the same to afforde
the like gracious accep-
tance of this *Progresse vnto
heauenly harts ease*: which
although it might haue
carried a more base title,
in regarde of myne vn-
worthinesse, yet conside-
ring the course of the trea-
tise, and the estate of the
time, whose happines and
harts ease, is of some cen-
sured after the quantitie
and qualitie of euerie par-
ticular mans worldly feli-
citie, I thought it not vn-
fit, vnder your Maiesties
most royall protection, to
giue it that title, for that it
leadeth vnto the true
peace

peace of the inner man:
who (howsoeuer the bo-
dy in bodily thinges, fare
in this life) ought onelye
to bee comforted and ea-
sed with the due contem-
plation of Gods most di-
uine loue, ready helpe, &
prouident regard of our
inward and outward mi-
series: wherewith we can
not but bee touched in
some measure while wee
liue here.

And because we haue
here no continuing cittie,
but seeke one to come, it
behoueth vs to goe out of
the campe of these world.

ly cares, and take our pro-
gresse in the way of piety,
vnto that heavenly har-
bour where wee shall rest
through the assurance of
Gods loue towards vs, in
this life, inwardly endued
with such ease of the hart,
and peace of conscience,
that whatsoeuer affliction
or crosse, thwart our ende-
uours, yet shall we rest as
the Saintes of God, in a
heavenly harts ease, vntill
we come to that heaven-
ly Cittie, newe Ierusalem,
where wee shall haue full
fruition of all happie and
heavenly hearts ease for
euer.

Now

Dedicatorie.

Now forasmuch, most
deare Queene, as that
your gracious lenitie, af-
fordeth acceptance vnto
the least shoue of loyall
loue, therby enciting ma-
nie to shewe themselues
willing, to present their
trauailes vnto your sacred
view: I the worst and vn-
worthiest, in all humilitie
presume to reach out the
hand of my heartie zeale,
and vnfained loue, to bee
laide euen vnder the feete
of your most sacred will
and disposition: And
woulde thinke mee your
most happiest poore sub-
iect, might it please your

A s Ma.

The Epistle dedicatory.

Maiestie fauourablye to
accept this my poore
Progresse.

*Your Maiesties most hap-
pie subiect in seeing your gra-
cious dayes, whose ende God
grant I neuer see,*

John Norden.



The Authors Praier
which hee vsed in the
performing of this
worke.



O merciful & wise
god, what am I that
I shoulde take thy
word into my mouth? That I
should undertake to celebrate
the praises of thy name, being
a man of polluted lips, of a de-
filed hart, & of a corrupt con-
uersation before thee.

I do acknowledge against my
selfe (good Father) that I de-
serue not to bee heard when I
crie, so ignorant am I of my
self, unable rightly to pray for
my self, but rather to be reiec-
ted: and especially presuming
to set downe rules & directi-
ons to teach others to pray.

But

But in all humilitie (my
good God) I enter into thy
presence, crauing pardon for
my sinnes, and thy directions
in my proceedings, who saydst
vnto Dauid, Open thy
mouth, and I will fill it, oh
fill me with thy diuine know-
ledge, and I shall be filled, and
shew thy glorie to posterities.
Thou that saidst vnto Paul,
My grace is sufficient for
thee, assist mee with that
grace, and enable me to per-
forme those thinges through
the strength thereof, which in
loue of thee I haue conceined,
and in thy feare haue purpo-
sed to publish, to the glory, and
comfort of thy childrē. Amen
O Lord increase my faith.

A preparation to Prayer.

Ephes. 6.

10 **M**Y brethren, be strong in the Lord, and in the strength of his might.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devill.

12 For wee wrestle not against flesh and bloud, but against principalities, against powers, against worldly governours, the princes of the darknes of this world.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day. And hauing finished all things stand fast.

14 Stand I say, and your loynes girded about with veritie, hauing on the brest-plate of righteousness.

15 And your feet shod with the preparation of the Gospel of peace

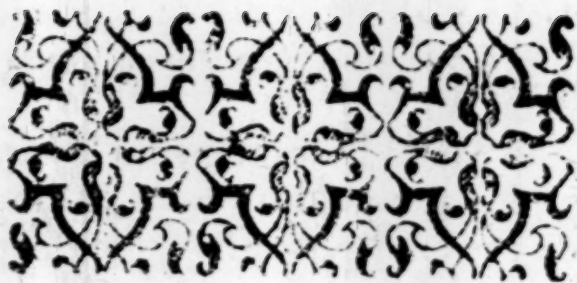
16 And aboue all take vnto you the shield of faith, wherewith you may be able to quench all the fiery darts of the wicked,

17 And

17 And take the helmet of sal-
uation, and the sword of the spirit,
which is the word of God.

18 And praye alwaies with all
manner supplication in the spirit,
and watch thereunto with all per-
seuerance.

*Being thus furnished in the Lord,
wee may proceed on in our progresse,
with this precogitation following.*



A Psalm wherein is set
forth the love of God towards vs,
wherein he accepteth vs to come vnto
him, for what soeuer we neede:
fit at all times to
be sung.

90 *th*

O What a ioyfull thing it is
to sing vnto his praise:
Who louingly imbraceth his,
and guides them in his waies?

He calleth such as are oppressed,
and helpes them by his might,
The poore oppressed gain the rest,
the wronged haue their right.

O come therefore, and let vs fall
and humble vs on knee,
In heartie zeale, and then he shall
of bond-men make vs free.

His mercies great and manifold,
forthwith he will extend:
His fauours far surpasse the gold,
whose glorie shall haue end.

Let vs therefore sing out in zeale,
that people all may know:
That

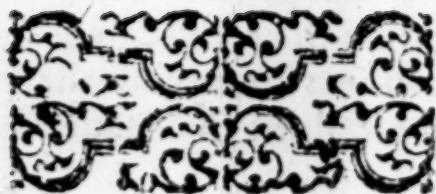
No
That he to his doth still reueale
his secretes here below.

His heavenly hearts ease they shall
who do performe his wil. (find,
But worldly men continuë blind,
vainely conceited still.

O teach vs Lord, teach vs in loue,
what we should do and say,
Giue vs direction from aboue,
how we should rightly pray.

That we to thee may honour giue,
and to our children show,
How thou thy seruants dost relieue
that want thine aide below.

A



A motion to Praier, that
God by his holy Spirite will
teach vs how to
praie.



Let vs consider how
willing and readye
our good God is to
harken vnto the de-
sires of all such as
hunger and thirst for the riches of
his grace, without which such is
our pouertie, That we know not
what to aske as we ought: But the
spirite helpeth our infirmities, and
maketh request for vs with sighes
which can not be expressed. And
although that flesh and bloud be
so corrupt, that it alwaies groue-
leth on the puddle of worldly cares
and the better part, namely the in-
ner man, in the meane time is for-
gotten, and standeth indangered
to fall into manie euils, yet hauing
the earnest of this spirit, we may
boldely come vnto our GOD,
who hath promised to sende the
same: if we aske it at his handes,
he will giue it in such aboundance
and

God is wil-
ling and
ready to
giue his spi-
rit to them
that pray
for it.

We knowe
not what
to aske
without
the spirite
Rom. 8. 26.

27.
Flesh and
bloud ig-
norant of
things ne-
cessarie to
be prayed
for.

2. Cor. 1. 11.
& 5. 5.

The harbour of

Rom. 8. 17
The Spirit
of God the
promised
comforter
Ioh. 14. 26.

Wordes
with out
the spirit of
God are
vaine.

The effect
of the spi-
rit.
The spirit
of man vn-
derstandeth
onely out-
ward
things.
1 cor 2. 11.
vers. 14. 15.
The spirit
of God dis-
cerneth all
things.
Iud. 6.
Eph. 6. 1.

and full measure that by the ver-
tue thereof we shall be able to pray
according to the wil of God. This
is the comforter which Christ pro-
mised to sende vnto vs, euen the
holy Ghost, which should teach vs
all things. And without it we
know nothing. And alas what
were it for vs to fall downe before
God in most reuerent outwarde
maner, pouring forth a huge heap
of wordes from the lippes, not ha-
ving this inward director: Sure-
ly it were but to spend time to no
purpose: It is the Spirit that cri-
eth in our hartes, Abba father.
The spirit of a man knoweth only
the things that are of man: but the
Spirit of God knoweth and de-
sireth the things that are of God,
And the naturall man perceiueth
not the things of the spirit of God:
for they are foolishnesse vnto him.
But he that hath the spirit of God,
he discerneth all things. Let vs
therefore pray in the holy Ghost,
let vs pray alwaies with all maner
prayer and supplications in the
Spirit.

And let vs pray continually for
the

the ayde of this sacred guide, the holy Spirit of God, which will both moue vs vnto, and direct vs in all things that are requisite to the due performance of this godly exercise.

The prayer for the ayd of Gods Spirite.



As much (deare Father) as euery man lining is of him selfe before thee as a beast, neither knowing thee, nor the thinges concerning their owne duties, vnto thee, I, as one of the most peruerse, filthy and corrupt, doe here humble my selfe before thee, begging at thy hands, that which thou hast promised to giue vnto as many as ask it of thee, thine holy spirit, that sacred comforter, which reuealeth thee and thy will to the simple and ignorant, which also stirreth vp the minds and inward affections of thy children to call vpon thee, it
pre-

prepareth the hartes, and openeth
 the mouthes of thy children, to ce-
 lebrate thy name. Bestow it ther-
 fore, good father, bestow it vpon
 me thy poore creature, and vpon
 all thy children. And graunt that
 although all of vs are of corrupt
 affections, and of polluted lippes,
 yet we may bee besprinkled with
 that heauenly Ioseph, that wee
 therby may haue our harts clean-
 sed from the corrupt affections of
 the world, and the eyes of our vn-
 derstandings opened, that we may
 see the good things that we should
 aske, that our feet which are sette-
 red with the cares of vaine things
 may be set at libertie, that we may
 walk the right way vnto the king-
 dome of heauen, that the hands of
 our soules, may apprehend and
 take hold of the riches and righte-
 ousnes of thy son Christ Iesus:
 And that by the aide of the same
 spirite, we may cast of all impedi-
 ments, lets and incumbances that
 detaine vs from comming vnto
 thee. Sanctifie mee within and
 without, wash me and I shall be
 whiter then snowe. Let thy truth
 and

and thy spirit meet together in my soule, that my praier may enter into thy presence. And that thine eares may incline vnto my humble petitions: so shall I declare thy louing kindnesse in the morning, and thy truth in the night.

Thou knowest whereof we be made, thou forgettest not that we are but dust, & vnprofitable people: not fitte, apt, or able of our selues to pray vnto thee, or praise thy name.

Wherefore good father, enlighten vs and teach our hartes rightlie to conceiue: & our tongues, freelie to speake, what may be to thy glory and our comfort: allure vs to seeke thee, and graunt that our hartes may reioyce in thee, and that we may liue and die in thee. Amen.

Let vs now seeke the Lord,
let vs seeke his strength, yea
let vs seeke his face continually. *Psalm. 105:4.*

○ Lord increase our faith.

A mo-

The harbour of

A motion to prayer for
Queene Elizabeth.

As the
Prince is,
so are the
people?



Queene
Elizabeth
was giuen
a token
of Gods
loue.

As much as ex-
perience it selte
teacheth, that as
an euill Prince
draweth the grea-
test parte of his
subiects vnto the
same profession and course of life
which the Prince professeth and
taketh, and so the Prince and peo-
ple as it were bound vnto sinne,
passe together in the way of death:
so the good and godly prince, both
by good example of life, and by sa-
cred lawes, enciteth and winneth
his people to the heavenly course,
which tendeth to the obtaining of
freedome of soule and body to life
eternall. And as the former is sent
in iudgement vnto a people for
their punishment, and his long
continuance to be lamented, so is
the other given as a blessing, and a
most speciall token of the loue of
God, for whose long and prospe-
rous raine, euery subiect is in du-
tle

tie bound louingly, zealously, and faithfully, to pray vnto God.

If so, what haue we to say: what haue we to do, and what haue we to think of our gracious Queene, chosen of the Lord him selfe, and miraculously preserved, and louingly giuen vs for our most speciall good, by whome we haue the freedom and libertie of the Gospel, which is the path to our heauenly hearts ease, which before her days we knowe was kept by with the briers and thornes of persecution and death, and nowe laide open againe as a most euident token that the lord by her sacred gouernment will lead the people through the wilderness of all the diuisions, hur-
liburlies, & tumults in this world, and to that end hath raisd by manie zealous, graue, and religious Counsellors, and godly ministers, who do direct the whole progresse and marching on of her obedient people in the path of a godly profession of the word of God, wherby at length they shal com to that pleasant land of knowledge, wher they shall euen in this life enjoy
the

The blessing that
we haue
by Queene
Elizabeth

Wee must
haue con-
sideration
of our du-
ties to our
gracious
Queene for
many cau-
ses.

1. 1. Tim. 2. 1.

2.

No nation
hath had
like bene-
fite as Eng-
land hath
had, not
only of the
Gospell,
but of long
peace.

We must
pray for
our graci-
ous Queen
that God
will blesse
her with all
comforts.

the heauenlie harts ease, the peace
of a good conscience without re-
proue. Therefore it is most expe-
dient that we should call to minde
our duties which we owe vnto her
Majestie, not only in regard of
commandement, which Paule set-
teth down to Timothy, That sup-
plications, praiers, intercessions, &
giuing of thaks, should be made for
kings, and such as are in authority:
but also in regard of the dayly ex-
periēce of her most sacred govern-
ment, which is such & so gracious,
as the like benefite hath not bene
extended to any nation before vs.
And therefore that we may auoid
negligence in that behalfe, let vs
according to the former counsell
of Paule, pray for her Majesties
prosperous continuance amongst
vs. Let vs make intercession for
her perseuerance and going on,
in her sacred dutie to God, as she
hath begunne, and that hee will
preuent the evils which her aduer-
saries maliciously pretend against
her. And finally, let vs giue
thankes for her so long comforta-
ble being our nursing mother, that
she

shee may so continue (if it please
God) to the shutting vp, and fi-
nishing of all time vpon the earth,
that she with vs, and we with her
may meet our sauour Christ Je-
sus together in the cloudes, when
we shall enioy our absolute harts
ease in heauen.

If we consider the perillous es-
tate of our tyme wherein wee
liue, and the danger of our dayes,
wee shall finde great occasion to
humble our selues befoze the Lord
in prayer for her, that the bright
beames of his fauour may shine
vnto vs euen in her (who as we
see) hungreth and thirsteth for the
peace, comfort, and good of vs her
people, who being taken from vs,
we know not whether the Lord
will send vs (in regard of our for-
getting his so great a benefite in
her) a Dauid or a Saul: and there-
foze it becometh vs to pray that
God will lengthen her daies vpon
the earth, for the further comfort
of his Church.

If we looke into the present e-
state of our neighbours in for-
raine partes, it will (if we be not

The perill
of our tyme
ginieth vs
occasion
to pray for
Queene E-
lizabeth-

An especial
cause to
praye for
Queene
Elizabeth.

The dan-
gers of for-
raine coun-
tries,

gine vs
cause also
to pray for
Queene
Elizabeth.

carelesse) strike vs with terrour,
least that God for our sins should
also turne our peace into warre,
our plentie into want, & our com-
fort in her, to miserie and trouble
by foraine enemies.

Let this and many other deepe
occasions, carry vs into a desire to
crie vnto our God for his conti-
nuall loue towarde her, whose
prosperitie is ours, whose health
is our happines, and whose conti-
nuance is our comfort. The right
hand of the King of kinges holde
her vp.

The Prayer for the Queene.



Our omnipotent and
mighty God, that go-
uernest Kinges and
kingdomes, whose
power excædeth the
power of all Potentates of the
earth, we acknowledge thy mercy,
we commend thy wisdom, and
praise thy mightie power: in that
thou hast so like a louing father,
esta-

established the peace of thy church
here in this our land: and in that
thou hast cast out the aduersaries
of Israel, and planted vs, as thine
owne people in their steeds. which
waightie worke (O good father)
such is thy strength, that thou hast
enabled thine handmaide, not by
tyzannie, but by truth: not by cru-
eltie, but by louing kindnesse, to
establish in this our realme: who
hath confirmed the same to thy o-
bedience: and hath reduced many
of thine aduersaries from disobey-
ing thee, to loue thee, from not
knowing thee, to serue thee. And
therefore, good father, we magnifie
thy name, we extol thee with praises:
And so much the more, good father
because she hath through thee, dri-
uen back our enemies, and in thy
name, and by thy power, troden
downe such as rose vp against her
and vs: and aboue all, for that vn-
der her we haue tasted how sweet,
louing, and comfortable thou art
towards vs. And thy fame in her
is spread from one nation to ano-
ther people, yea from one end of
earth to the other: and all the na-

tions of the world do see and con-
sider that great is her God, for the
wonders that thou hast done for
her, are maruelous in the eies eue
of her enemies: for when men rose
vp against her, they preuaill'd not,
but stumbled and fell. The experi-
ence of thy continuall fauour en-
creaseth yet daily: euen to thy per-
petuall praise. Wherefoze, good fa-
ther, be still mindfull of her, and
blesse vs in her, continue thy lo-
uing kindnes, and make her daies
ioyful that she may see the increase
of thy glozie to shine in this land,
as the Sun in his strength. And
let her foes be beaten downe on al
sides, let not one of the be able to
stand in her presence: graunt her
continuall peace and true happi-
nes, gouerne her well, and sancti-
fie her affections, and beautifie her
crosse with the glorious orna-
ments of godlineffe, of wisdomme,
of knowledge, of faith, of zeale, &
true humilitie before thee, that she
may continue a spectacle of sinceri-
tie to all posterities. And that the
Princes of the earth may see her
godly proceedings, and in a godly
emula-

emulation, endeuor more & more
to folloꝝ her good and gracions
example. And let al her people pra=
ise euer more to serue thee, and to
celebrate thine euerlasting praises
in her behalfe. Harken vnto her
from heauen and vnto vs for her,
behold her from aboue, and graunt
that she may openly confesse, that
all her strength, at her comfort, and
saluation cometh from thee. Thou
art her strength, thou art her ca=
stle, thou art the authoꝝ of her
perpetuall safetie.

Giue vnto her thy iudgements,
O Lord and thy righteousnes vn=
to her counceyl, that they may iudge
thy people with righteousnes, and
thy folke with equitie.

Let the mountaynes bring
peace, and the little hills righteous=
nesse vnto thy people. Let there be
no decay, no leading into captiui=
tie, noꝝ any cause of lamentation in
our land: but let thy truth pre=
uaile: let thy peace continue, and
let her godly proceedings take ef=
fect vnder thee, to the gracions go=
uerning of all thy people. Let thy
word bryake forth, and the glori=
ous

our beames thereof shine forth, &
banish the obstinate and stiffnecked
ignorance of such as delight in
vanities. And to this end (good fa-
ther) exalt thine annointed, let thy
hand assist her, and thy right arme
hold her by. And let not her foes
prevail against her: So shall she
sing forth thy praise, and wee her
people for evermore give thanks
unto thee, for thy loving hand and
favourable care of her saving
health. Amen.

O Lord increase our faith.

A praise for her Maiesties
most gracious govern-
ment.

Reioyce O England blest,
Forget thee not to sing:
Sing out her praise y^e brought thee
fro God thy mighty king. (rest)

Our God and mighty king,
our comforts hath renewde.
Elizabeth our Queene did bring,
his word with peace endewde.

His

Heauenly harts ease.

8

His word with peace and loue,
she planted and it stands:
Her helper was the king aboue,
she brings it from his hands.

She brings it from his hand,
his counsell and decree:
That she a Hester in this land,
should set his children free.

None ruleth here but she,
her heauenly guide doth show:
How all things should decreed be,
to comfort high and low.

Oh sing then high and low,
giue praise vnto the king:
That made her Queen: none but a
but will her praises sing. (foe,

All praises let vs sing,
to King of kings aboue:
Who sent Elizabeth to bring,
so sweet a tast of loue.

B 4

A

A short Prayer for the
Queene.



O Lozde almightie,
King all sufficient,
che gouernour, pre-
seruer and continu-
all protectoz of prin-
ces to whose becke and will all
kings of the earth are subiect, looke
in mercie and fauour vpon the es-
tate of thy seruant our Queene
Elizabeth. Be vnto her a safe re-
fuge in all times of daunger, and
let thine holpe spirite, bee vnto
her a continuall guide of all her
imaginacions, actions and proce-
dings: And for as much as thou
beholdest, the present daunger of
the estate of vs thy little flocke of
this Realme, in that the enemye
of thy Sonnes Gospell, baun-
teth himselfe against vs, thy poore
people and against her our defen-
der vnder thee. Bee both to her
and vs a tower of strength, and
fight thou with them that fight a-
gainst her and vs, & be with our
armies

armies when soeuer they shal encounter the aduersarie, that shce thy seruant and we thy people her subiects, may still shew our selues thankefull vnto thee for thy protection, and couet more and more to serue thee in all truth and holy zeale as becometh vs in al things, graunt these things (good Father) in the merites of Iesus Christ our sauiour, in whom as thou art well pleased, bee pleased to blesse, preserue and direct our Queene, to comfort, defend & support vs, and either to bring our enemies to a perfect peace, in imbracing thy truth with vs, or to confound their deuises and power for euer, Amen.

Oh Lord increase our faith.

A short Confession of our Sinnes.

Most gracious God, and
louing Father in Iesus
Christ, pure and holye, I
Confesse vnto thee mine vnrigh-
teous-

teousnes which maketh mee vn-
 worthy to come befoze thee, not
 onely in regard of mine originall
 corruption. which I traduced
 from disobedient Adam: But in
 regard of my continuall finnes,
 and actuall euils which I daylye
 commit against thee, whereby I
 can not but become offensive vnto
 thee, and euer let me in thy sa-
 cred eyes. But alas such is mine
 estate, being considered, as it is in
 and of my selfe, that I can bring
 forth no better fruites. then the
 tree of Adams disobedience, whose
 rootes as they are sinne, so beare
 they sinne in me, and consequent-
 ly procure death and destruction.
 But deare Father, as by Adam
 sinne entred and tooke hold of him
 selfe and all his posteritie. So by
 thy Sonne we are all Iustified
 by our adoption into his righte-
 ousnesse of thy free loue: If wee
 take hold of thy promises in him,
 and become obedient as hee is o-
 bedient vnto thee. And therefore
 deare Father howsoeuer our cor-
 ruptions as they are in vs, of our
 selues haue be wrapped vs in
 bondage

bondage to sinne and death, let thy Sonnes merites bee vnto vs a sufficient ransome for our euerlasting libertie, not onely to come freely vnto the throne of thy grace, but in the ende to obtaine the ioyes eternal with him in heauen. Amen.

O Lord increase our faith.

A motion to a Prayer for the forgiuenes of our sinnes.



Being thus cast our selues downe before our God in true humilitie, wherein wee haue acknowledged

that we are so polluted with sins, and so tyed with the chaines of death, that there is no euasion or meane in our selues, or by our selues to escape the snares of Satan, that lurketh lik a roaring Lyon seeking whō he may deuoure. We must now endeuor to find out the meane, how to be made at one
with

We must
seeke howe
to be re-
conciled to
God.

Christ re-
concileth
vs to God
our offen-
ded hea-
uēly father.

Who hath
the benefite
of Christs
death

with, and be reconciled vnto our
God againe. wherein thus much
we are first to consider, that as by
Adam all men haue sinned, and
haue deserued death by sinne: euen
so by Christ we are clesed from
sinne, and stand againe in the fa-
uour of God, the father by faith in
him: Whom also we haue to be an
Advocat to God our heavenly fa-
ther, and he it is that obtaineth
pardon for all our sinnes. It is the
passion and most innocent death
of Iesus Christ, the immaculate
Lambe, which is a sufficient recon-
ciliation for our offences. And
therfore he saith, If any man sinne,
he hath an Advocate with the fa-
ther, euen Iesus Christ the righte-
ous. That is, if any man ackno-
ledge his offences truely before
God, and that he is sinfull, impure
and corrupt, and doeth faithfullie
submit himselfe vnto the fauour of
God in Christ, without standing
to iustifie himself righteous. Such
a one hath the benefite of Christs
death, and such a one shal be parta-
ker of the deserts of Christ: wherein
he shall obtaine pardon for all his
sinnes.

sinnes. But he that will not thus
throw himselfe downe before the
Lorde, and crie out against his
owne vnworthyness, and say that
he is a sinner, and vnable of him-
selfe to obtaine remission of sins,
there is no place of mercy for such
a one. For Christ came to call, not
y righteous, such as were in their
owne conceit, holy, pure, iust, and
without sinne, but sinners (such as
did so confesse & acknowledge the
selues) to repentance. Such sin-
ners as are lozie for their sinnes,
& repent them of their euils: such
Christ himselfe calleth, saying
Come vnto me Al ye that labour,
and are heauy laden, and I wil ease
you. Our God is patient, and wold
haue no man perish, but woulde
that al men shuld come to repen-
tance. And therefore, hee sent his
sonne Christ Iesus, to giue him-
selfe a rancome for all that repent
and truely beleue in him.

Mat. 19. 13.
1. Tim. 1. 5

Whome
Christ
came to cal

2. Pet. 3. 9.

Mat. 2. 28

We were in bondage and capti-
uitie, and he most franchly tooke
vpon him to rancome vs with a
great prce, euen his blood, which
blood he shed for many, for the re-
mission:

Christ is
our ransom
Mat. 26. 28

The harbour of

They that
runne on
still in sinne
haue no
profite of
the merites
of Christ.

Ioh. 1. 19.

The effects
of faith

The whole
world was
dead in sin.

mission of sinnes: not for all, but
for such as truly repent & amend
their liues: for they that runne on
still in their sinnes, howsoeuer
they flatter themselves, they are
left vnto themselves, and the me-
rits of Christ worke not for them:
his death to them is none aduan-
tage. And we therefore must take
heed, lest that we deceiue our selues
with this, that he is the Lambe of
God that taketh away the sins of
the world. And that thereby every
man in the world is so included, &
every mans sins by him so taken
away without repentance, that we
haue scope to sinne, because hee ta-
keth it away. But wee must take
hold of his merits by faith, which
faith will worke in vs a detestati-
on of sinne, and adure to, reforme
euill in our selues, and to be recon-
ciled vnto God in amendment of
lyfe. For it appeareth that the
whole world was polluted and de-
filed with sinne, and that the whol
world needed a meane to be cured
of that great miserie, and to that
end came Christ, euen to saue all
that repent and beleue the Gos-
pel,

pell: to such is the glad tidyinges
of saluation sent, as well vnto the
Gentile as to the Jewe, to the
bond, as to the free, to all people
and nations of the world, Where
in appered the vnspeakeable loue
of God, not that we loued him first
but that he loued vs, and sent his
sonne to be a reconciliation for our
sinnes, It was he that bare our sins
in his body on the tree, that being
dead to sinne, should liue in right-
eousnesse, by whose stripes wee
are healed.

All are 'cal-
led to sal-
uation.

1. Ioh. 3. 16.

1. Pet. 2. 22.

Being then healed of this dead-
lie euil, euen of death it selfe, let vs
speedily repent vnto our good
God in hartie repentance, casting
aside, and giuing ouer all the de-
ceitfull woorkes of darkenesse: and
let vs pray that he will boughsate
vs forgiveness of our sins, wherein
of long time we haue liued. Let vs
be earnestlie sorrie that wee haue
spent the time past of our liues, af-
ter the lusts of the Gentiles, licenti-
ously and wickedly, in wantonnes,
in lusts, drunkenesse, gluttony; co-
uetousnes; & in abhominable Ido-
latrie. To day if we will heare his

How we
must repen

1. Pet. 4. 3.

voice.

The harbour of

God is ready
to receaue vs
if we vnfainedly
repent.

Luk. 15. 20.

Luk. 1. 50.

Rom. 3. 24.
25

Rom. 2. 4.
Gods readinesse to
receiue vs

voice let vs not harden our hearts:
But hauing laid open our weak-
nesse and infirmities, with an ar-
dent desire to refozme our liues: let
vs boldly appzoch vnto our merci-
full God, who seeing vs a farre of,
namely, vnfainedly purposing to
amende our liues, hee will come
With his spirit and meeete vs, and
will imbrace vs with the armes of
his loue, and will put on vs the
robes of his owne righteousness.
Loe his mercie is from generation
to generation to them that feare
him. And therefore let vs feare
no more, for we are freely iustified
by grace, through the redemption
that is in Christ Iesus, whome God
hath set soorth to be a reconciliati-
on through faith in his blood, to
declare his righteousness by the for-
giuenes of our sins that are passed.
O let vs not therefore despise the
riches of his bountifulnesse and pa-
tience, and long suffering, knowing
that the bountifulnesse of God lea-
deth vs to repentance. Let vs fall
downe befoze him th erefoze, and
he will heare vs vp; let vs crie
out, and he will heare vs, let vs fly
vnto

unto him, & he wil come & meet vs
& embrace vs. If our sins were as
red as skarlet, he wil make them as
white as snow. Therefore wil eue-
ry man that is godly make his prai- Psal, 32, 6
er vnto him, in a time whē he may Psal, 34, 22,
be found. The Lord redeemeth the
soules of his seruants, and none
that trusteth in him shall perish.

I should haue fainted, but that I
belieued to see the goodnes of the
Lord in the land of the liuing. Psal.

27, 19.

The prayer for the forgiue-
of sinnes.



God of my saluati-
on, I haue acknow-
ledged my sins vn-
to thee, I haue not
hidden mine iniqui-
ties. For thus (my good God) I
thought, I wil confesse my wicked-
nes against my selfe vnto thee, O
Lord, forgiue the punishment of
my sinnes, vnto thee O Lord, I cry,
O my strength be not far from me
lest that if thou answer me not, I
be like them that goe downe vnto
the

the pit. Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnesse sake remember thou mee: gracious and righteous thou art, and thou teachest sinners in the way. **O** turne thy face towards mee, let thy louing fauour and mercie euermore be extended, for I am miserable, unskill and poore. And I come vnto thee the fountaine of all helpe, forgive my sinnes, wash me and I shall be cleane; let me taste of thy old louing kindnesse, who haste euer bene readie to forgive, euer readie to helpe, ready to receiue the complaint of the poore, ready to receiue the miserable, to embrace them that returne from their euill ways, as appereth by David, by Peter, by Marie Magdalene, and many other who repenting their sinnes, haue found fauour. Our fathers called vpon thee, and thou didst heare them, they trusted in thee, and wer deliuered, they depended vppon thee, and were not confounded. Wherefor haue mercie vpon mee.

O God, haue mercy vpon me according to thy great mercies, and according to the multitude of thy compassions do away mine iniquities. **O** cleanse mee from my secrete sinnes, and couer my known sinnes with the righteousnesse of thy Sonne, remoue mine iniquities farre away from mee, and be not angry with thy seruant for euer. **O** enter not into iudgement with me, for if no flesh befoze thee be iustified, what shall become of me, who haue so highly sinned?

Lord, my God, full of mercy, **I** appeale vnto thee, **I** flie vnto thee, **I** rest vpon thee, leaue thy displeasure against mee, and howsoeuer weak and vnable **I** be to stande in thy presence, oh let thy spirit of strength hold me vp, and say vnto me, feare not, for my grace is sufficient for thee. **I** take hold of thy loue, and **I** rest vpon thy fauour in Christ, reiect mee not, though there bee no good in mee: powze downe that absolute good thing, euen thy grace, and let it direct me to amendment of my corrupt life.

Thou

Thou hast said that thou art wel
 pleased in Christ thy Sonne: in
 him be thou also pleased with me,
 and receiue mee againe into thy
 loue through his merites, by
 whome euery sinner receiucth free
 accesse vnto thee. And although I
 for my part (most louing God) be
 a vessell full of faultes and filthy-
 nes, although I be no more wor-
 thy to be called thy Sonne, al-
 though I bee a seruant most un-
 profitable, yea, a withered and star-
 ued branch, who haue lost the
 quicknes and vigour of thy blessed
 spirit, and am good of mine owne
 proper nature, for nothing but for
 the fire. Yet, good Father, haue
 mercy vpon me, haue patience with
 me, cast me not from thee, but ra-
 ther endue me againe with a new
 spirite, and a liuely feeling of thy
 pleasure, and will, and ablenesse to
 do thereafter, that I may fill vp
 the residue of my daies in sinceri-
 tie, in holines, in righteousness,
 and in the due seruice of thee, in
 faith vnfaigned, and in all single-
 nes of heart and soule, that from
 henceforth, insceede of straying
 from

from thee, I may dwell, and be
shrouded vnder the shadow of thy
winges, that in steede of sinne,
which heretofore hath miscaried
me, I may embrace pietie, godly-
nesse, and true zeale: and in steed of
ignozance, whereby I haue gone
so long astray, I may take hold of
the knowledge of thy sau ng truth.
And let it be as a lanterne vnto
my feet, & a light vnto my pathes,
that so I may rest safe in thee,
thzough a lively faith which neuer
deceiueth And graunt that I may
carefully performe what thou li-
kest, howsoeuer disliking it be vnto
me, and may watchfully auoid
what thou lothest, howsoeuer li-
king it be vnto me. For I acknow-
ledge, good father, that flesh and
bloud sauoz nothing of the things
belonging vnto saluation: but I
waite in the spirite for thy louing
kindnesse and mercie promised in
Christ thy Sonne, in whome I
am bolde with deepe sighes of the
heart to crie, Lorde forgiue mine
offences, remit mine iniquities,
couer my sinnes, and lay not my
former euils vnto my charge.

God

Good Father, giue the knowledge of saluation vnto me, and to all thy people, by the remission of our sinnes, through the bowels of thy tender mercies, that we may perceiue in our mindes both comfort, peace, and gladnes of thy holy spirite, which may begin a newe lyfe in vs, pleasing thee. And for the beter performing of our duties vnto thee, from henceforth quench all the corrupt motions of our minds, steepe with thy diuine pleasure, and restore againe in vs the image of thy deuine light, whiche was lost, that being thus inwardly renewed in our minds, we may refoyme vs outwardly in our conuersations, and may sing aloud vnto thee, and may serue thee with gladnes, and come alwayes vnto thee with ioy. Amen.

O Lord increase our faith.

Sing vnto the Lord a new song,
O Sing vnto the Lord a new song
Psal. 96. 1.

Sing vnto the Lord, and praise
his name, declare his saluation
from day to day. vers. 2.

To

To the prayse of God, for
the forgiuenesse of
our sinnes.

What shal we do to thee, O God
for all that thou hast done?
Whose loue frō vs remoues y rod,
which our offences wonne,

Thy Son hath brought vs peace a-
& made vs one with thee (gaine
Although our sins deserued pain,
his crosse hath made vs free.

O how shall we requite thy loue,
what recompence is due,
To thee or him? helpe from aboue
our sinfull liues renew.

The best reward that we can giue,
it helps not thee at all:
Yet thou in bountie doest receiue,
vs wretched wights in thrall.

Great is thy glory, loue and might
thy mercies haue no end;
Al thanks & praise to thee in right
each heart should still extend.

But

But we poore sinners may cry out
against our selues and say:
Our purest deeds like filthy clout,
our grosse conceits bewray.

No stay is in our crooked will,
a rash consent we giue:
To teach delight, that seekes to kil
our soules, wherein we liue.

But now thy sauing health extend,
thy mercies sweete prepare.
And salue our sores: let vs amend,
and breake thou Sathans snare.

A short praier for the for- giuenes of sinnes.



O Father euerlast-
ing, mercifull and
full of pittie, I doe
acknowledge my
selfe sinfull, where-
by I haue deserued punishment in
thy heauie displeasure; But I
haue an aduocate euen Iesus
Christ the righteous, and he hath
redeemed me fro all feare of death,
if I truly repent mine euils, and
re=

forine my life according to thy
will, wherefoze most deare fa-
ther in him, sanctifie mee againe &
wash me clean thzough his bloud,
couer mee with the pccious and
most glozious robe of his integri-
tie and obedience, and in him for-
giue my sinnes, and for his sake;
remember them no moze, but ra-
ther supply the wants of all spi-
rituall graces and gifts in me, of
faith, of knowledge, of loue, of
patience, of repentance, of obedi-
ence and true refozmation of my
life, that being renued againe and
regenerate in him, I may mortifi-
e all my corrupt and filthie af-
fections, and liue in all holinesse,
righteousnesse and true zeale, all
the daies of my life, that when
this frayle bodye shall returne to
dust, my soule may ascend where
Christ my Sautour sitteth at thy
right hand at the time appointed,
my soule and body may receiue
the fulnesse of the ioyes prepared
for thine elect in thy celestiaall Pa-
radise, Amen.

Oh Lord increase my faith.

¶

A

A motion to a praier, tending to the obtaining of true mortification of our sinfull affections, without the which we cannot please God.



Having acknowledged our sins, & corrupt affections before our God, and in Christ his son, having obtained agreement with him, and yet resting in our selues sinfull and miserable, & of our selues vnable to obtaine the fauour of God, and being obtained, not able to stand without his continuall aide: We must seeke by all meanes to frame all our actions in his feare, knowing this that it is not inough for vs to haue found the meane how to bee reconciled vnto God, but we must vse the meanes also (being reconciled) to retaine and keepe him our fauourable God still, which is by mortifying of those euils in vs, which

We must
seeke to
keepe the
faueur of
God.

which breake forth vnto his dishonour. We must leaue sinne Yet this is not enough, Wee also must cleaue vnto righteousness, and exercise our callings to Gods glory: We must not onely elchue euill, but we must doo good, we may not onely seeke peace and attonement with God, but we must en-
It is not enough to forsake sin, but wee must cleaue vnto righteousness.
 sue and follow it. **It is not enough** for vs not to walke in the counsel of the scorner, and wicked persons or not to stand in the way of sinners, but we must delight in the law of the Lord, and that not for a time, and then to retourne to our vomite and vanity againe, according to the course of the worlde, who thinketh not enough to cease from euill for a time, and to serue the Lord at seasons ordinary, but wee must exercise our selues in his word, and that continually, day & night: Psal. 1. 2. And we must gird by the loynes of our mindes, and be sober, and trust perfectly on that grace that is brought vnto vs in the reuelation of Iesus Christ, as obedient children, not fashioning our selues vnto the former facts of
 C 2 ignorance

2 Pet. 1. 13.
14. 15.

Things
may offend
God:
which carry
color to
be lawfull

The first
step to be-
come a
godly man

ignorance, but as he which hath
called vs is holy, so let vs be holy
in all maner of conuersation, plea-
sing God, Not making our boast
of our owne harts desire, as the co-
uetous, who blesteth himself in his
owne wealth and prosperitie, and
contemneth the Lord: grounding
the foundation of our hope vpon
vain things, wher. by ostentines
we are stirred vp to execute th, ings
offensue vnto God, which yet
may carry couloz of warrant by
the law of man, wherin the inward
affections of the hart appeere not
only not mortified, but rather re-
uiued to sinne. If we duely looke
into our desires, we shall find out
few or none that truely tende to
that mortification which is requi-
red, but rather to the aduancing of
the pride of our flesh against the
humility of the spirite. Let none
thinke it irksome or tedious to
leave this, that the first step to
the perfection of a godly man, is,
to deny himselfe: which deniall, is
keeping vnder of all the corrupt
motions which rise in our selues,
and couet to be the forth in action
contrary

contrary to that which our God hath commanded: and if that bee hard to perforce, that which is further required is more hard, and they are the words of Christ himselfe, which I dare not deny. If any man (saith he) will follow mee, let him forsake himselfe: and yet that not inough, Let him take vp his crosse and follow me. And in another place, If any man will come after me, let him deny himselfe, and take vp his crosse dayly and follow me. We are commaunded to forsake our selues: and to deny our selues, wherein we may see the great necessity of this mortification, and how senerely it is enioyned vs. If we forsake our selues, whether shall wee flye to leaue our selues: we must vnderstand that we, as long as we are in the body, are at home in the flesh, where many corruptions lurke, and therefore if we will forsake our selues, we must suppress the euils in our selues, and by the spirite ascend bp from our carnall habitation, and dwell with the Lord in continuall contemplation of

Mat. 16.24
Mar. 8.34.

Luk. 9.23.

We must
forsake
our selues.

We must
deny the
desires of
the flesh.

How dan-
gerous it is
to please
the flesh

of his will, in a dayly desire to be
with him: thus also must we de-
ny our selues: for when the mo-
tions of the flesh do, as it were in-
treate the minde and soule to con-
sent vnto that which is vnlawful,
wee must presently checke our
selues, and in an inward godly
answere, repell the proud de-
sires of the flesh, Which saue
not the things that appertaine vn-
to life, but vnto death, and there-
fore necessary to be denied. Thus
if we carry our affections within
the compasse of the Lordes good
pleasure, we shall then easely at-
taine vnto the other part, namely
to take vp the crosse, that is, ac-
cept willingly the miseries, trou-
bles afflictions, and persecutions,
which may happen vnto vs: but
so long as wee are carried away
with the allurings of the world
and the flesh, we shall say as Peter
said vnto his maister (saueing of
the flesh, and not of the spirite)
Saue thy selfe, go not to Ierusalem
to fall into trouble: so shall we al-
wayes couet pleasing thinges, but
poysoned thinges, as riches, pre-
serment,

ferment, honoz, ease, idlenesse, ne-
 gligence in our callinge, excesse in
 buildinges, superfluous diet, most
 diuelish attire, and what euill ac-
 companieth not this: It is thou-
 ght an easy fault, nay, no fault, to
 be enuious, to bee a glutton, to be
 drunken, to be a blasphemor to re-
 ceive rewardes against iustice, to
 be partiall in iudgement, if it leane
 but a little awry, and especially if
 it be not scene of men. But this
 liberty of the flesh will be one day
 restrayned, and Gods mercies de-
 teined from such libertines, who
 although they cannot, nor will
 forsake or deny themselves as yet,
 it may please God to rowse them
 out of this forgetfullnesse, & strike
 their hearts with such a feeling
 of his displeasure, that they may
 cast off their affections of the flesh,
 and measure all their thoughtes,
 woozdes, and woorkes by the spi-
 rite: and therefore it is good to
 pray vnto the Lorde for his assi-
 stance therein, knowing this, that
 he that cannot forsake himself, and
 deny himselfe, howsoeuer hee flate-
 tereth his owne security, and inte-
 grity,

Many
 grosse
 fautes are
 thought
 no fautes

Prayer ne-
 cessary to
 mortifica-
 tion

No excuse
will serue.

The obser-
uation of
the letter
of the law
excuseth
not.

1. Theff. 7. 5
22.

Rom. 6. 18.
19

grity, wherein he foolishly persua-
deth hymselfe that hee followeth
Christ, he is far from Christ, and
surely he will say vnto him in the
last day, I know thee not. It is
not the buying of a farme, the pro-
uincing of oxen, nor the marriage of
a wife, that can excuse vs, conti-
nuing in the flesh and fleshly de-
sires.

It is not inough to obserue the
letter of the law: For then wee
may still continue manslaughter in
swath towards our brethren, wee
may commit adultery, by lusting
wee may sinne in our communica-
tion, exceeding yea and nay. And
therefore must we abstaine from
all apparance of euill, and in all
purity both of soule, wind and bo-
dy, through the power and stren-
gth of the spirite of God, endeuo-
r continually to forsake and deny
our selues, being made free from
sinne, let vs become the seruants
of righteousness, and let vs giue all
our members instruments of righ-
teousnes, in holynes and purenes.
When we were in the flesh, sin had
power in our members, bringing
foorth

foorth fruite vnto death. But now being deliuered from sin, we must serue the Lord in newnesse of spirite, and not in our old conuersation. **Ther dwelleth no good thing in our flesh, for we may feele continuall rebellions therein, which repugne the lawe of the spirite: which law giueth strickt commandement against the affections of the flesh, and would haue all the corrupt motions therof to be vtterly denied. And therfore let vs fight manfully against all euils, in what degree so euer they rise against the spirite.**

Rom. 7. 5. 6.

No good
dwelleth
in our
flesh.

Wee must carefully watch the doores of our hearts, with the weapons of the spirite, least that sinne creepe into our inwarde partes, which obtayning the consent of our minds, yea but a little, it will take such aduantage by pleading possession, that it will be harde to remoue it. And therefore let vs preuent the entry of sinne, by mortifying the deedes of the flesh, so shall it neuer beare fruite in vs to death. And surely if the spirite that raised vp Christ dwell in vs our mortall

We must
be watch-
full against
sinne.

Rom. 1. 119

How wee
may bee
knowne to
be the sons
of God,

Rom. 11 16.

The in-
ward affec-
tions and
outward
actions
must con-
curre,


mortall bodies shall be quickened
by the same spirit: And so quick-
ned, that it shall bring forth the
fruits of true mortification in vs.
And then shall we be knowne to
be the sonnes of God, euen by that
badge of denying our selues.

Let vs pray therefore vnto the
Lord that he wil sanctifie vs with-
in, that he will make our whole
lump holie, the roote and the bran-
ches holie. If our heartes be pure,
all our actions will likewise be
pure. We must hunger and thirst
for righteousness, if wee will bee
blessed with the righteous. Wee
must runne the race of the godly if
we will receiue the reward with
the godly: we must subdue our e-
uils, and conquer our corrupt mo-
tions, as doo the godly, if we will
bee crowned with the godly. We
must haue our hearts, hands, & all
the partes of our bodies knit to-
gether in one consent, to the true
forsakinge and denyinge of our
selues. The inward shew and out-
ward affections must concur in
the same: so shall we be both out-
wardly approued and inwardly
assured.

assured that we haue the spirit of
trueth, and so consequently that
we are the Lordes, who will al-
wayes attend our safety, if wee
thus carrie our selues before him.

Reade the 15. Psalme, learne it
and haue it in thine heart, and ob-
serue it in thy proceedings, and it
shall teach thee what it is that is
required of thee to become a fit
man to enter into the kingdome
of God.

The Prayer for mortifi- cation.

 Righteous God, &
mercyfull Father,
who art so pure and
cleane, that there is
no euill dwelleth
with thee, no corruption resteth in
thy sight, But he that walketh vp-
rightly, he that worketh righteous-
nesse, and speaketh the truth from
his hart, he is accepted with thee:
such a one thou louest, such a one
thou receiuest, and such a one
shall rest in thy holy hill. But on
the

the contrarie, hee that walketh after his owne hearts desires, hee that yeldeth vnto the corrupt motions of flesh and bloud, and cloaketh iniquitie vnder the shew of godlinesse: such a one doest thou hate, such a one doth thy soule abhorre, and such a one shall not come nere thee: hee may pray and shall not be heard, he may cry and call, but thou wilt not helpe him. Wherefore my good God, sith there is required in all men the sinceritie and true inwarde zeale of the soule, and an absolute killing of the motions of the flesh, and mortifying of all fleshly affections. Looke fauourably vppon me, in whome doe dwell an innumerable troope of foolish fantasies, a heape of sinfull affections, I find and feele, that though many times to will, be present with me, yet to performe is not in my power: sinne preuaileth, and death through sinne swalloweth mee vp: so that I rest in darkenesse of sin, and that by giuing scope vnto mine owne peruerse will: And so long good Father, as I dwell in
this

this house of flesh and blond, de-
 tayne dōwne=warde wpyth the
 pleasing and entysing things ther=
 of, I cannot maister my corrupt
 desires, I cannot brydle mine af=
 fections: but in steede of true
 mortification, I breake out into
 such outrage, by consent of all my
 members, that my affections ex=
 tend from conceiuing euill, to per=
 forming of euill, from desiring to
 sinne, to commit sinne, euen with
 greedinesse. And yet such is my
 miserable estate, being thus in my
 selfe, that flesh and blond flatte=
 reth it selfe, and concludeth, that
 whatsoeuer I purpose in an euill
 desire, so that it breake not forth
 into open grosse wickednesse, that
 I am holy enough, that I am as
 sincere as is requisite, and that I
 stand too fearefull of thy iudge=
 ments, when thou knowest, that
 all and euery the least conceite of
 sin, breaking into action, in what
 couert measure oz meane degree
 soeuer, it by and by endaungereth
 my soule, and deserueth suddaine
 iudgement. And therefore let it
 please thee, that as thy deere soune
 through

through thy surpassing loue, hath reconciled all such vnto thy fauour againe, that are truely penitente: so let thy holy spirite continually worke to the taming of vnbridled flesh, and let me by the same spirite, neuer leaue more and more to seeke and endenour to subdue my grosse affections, vntill I come to a true and absolute mortification of all the euils that rise vp in me: so shall I denie and forsake my selfe and follow thee: so shall I leaue my selfe and come vnto thee: I shal hate my selfe and loue thee: I shal conquere my selfe and serue thee.

Good Father, thou seest that I am most weake, and without the continuall working of thy grace, I can not in any measure suppress my desires, but rather they the more strongly rise in me: I cannot denie my selfe, but rather I deny the working of grace in me, I do not onely not mortifie my sinnes, but sinne rather reuiueteth and becometh strong in me insonmuch as it bringeth forth fruit not vnto life, but vnto death,
There-

Therefore I beseech thee sanctifie
me, that I defile not my selfe with
the filthinesse of the flesh, or fleshly
things, howsoever they seeme to
please me. Let me not be deceiued
with the pleasing iudgement of
worldly men, who affirme sinne
to be no sinne, darkenesse to be
light, and light to be darkenesse:
Vices to be religion, and sanc-
titie to be sinne: couetousnesse to
be good husbandry, and charity to
be folly, hatred and reuenge to be
manhoope, and loue to be cowar-
dice, swearing to be courage, and
meekenesse to be madnesse, pride to
be decencie, and comelinesse to be
beastly. Oh good father, many
are the enormities that rise vp in
vs, & defended not only as things
tolerable, but as things laudable:
oh mortifie therfore, mortifie these
evils, let vs no longer be besotted
with y^e filthy fashions of the cor-
rupt world: extinguish the flames
of carnall desires, represse the ra-
ging lusts of the flesh and graunt
that we may shun, and with due
watchfulnesse auoyde all things
that haue but the apparence of e-
uill.

ull: that being thus inwardly subdued, I may make outward profession, that whatsoeuer I doo, it may be simply grounded vpon the truth of a good conscience, in singlenesse of the spirite, in newnesse of life. And let me still retaine this in memorie, that I can not follow mine owne will, and thy woozd. I may not impart my affections to the deedes of the flesh, and the woozkes of the spirite. I can not walke in darknesse and light, the way of death, and the way of life, I cannot serue thee and sinne. Direct me therefore good Father, direct mee in my whole life, and separate mee from the worlde and worldly things: and let me dwell with thee in all godly meditations, and contemplations, and let mee vse the things in this worlde, as if I vled them not, let mee liue in this life, as if I were dead to sinne: and beeing thus truelie mortified in the body, and quickened in the spirite, let mee looke in continuall watchfulnesse, for the dissolution of this my mortall body, that my soule may ascende:
and

and in the ende both in soule and
bodey, I may for euermore en-
ioy the eternall ioyes of heauen.
Amen.

O Lord increase our faith.

This tendeth to a true deniall of
*our selues, in mortifying our affe-
ctions, whereby we ouer greedily
embrace the pleasures
of this world.*

CORRUPT and filthy are we all,
the proudest man is dust:
No comfort here: we liue in thral,
and linger here in lust.
The sweetest of delights that we
can chuse to please our will:
what brings it vs? who doth not se
that pleasures turne to ill?

Art thou a mā whose state is great
if pompe exalt thy mind:
What then? Thy soul with sin im-
bewraies thy plesures blind. (pleat
A dolefull bell doth wait to ring,
when thou secure shalt die:
what song of glory canst thou sing
when corpes in graue shall lie?

What

The harbour of

What shal auaille thy lofty lookes?
whereat the poore doe quake.
And what thy Machauilian booke
whose cursed sights for sake?
Thy brauest buildings high in state
thy golden gods but dust:
Thy Thrafoes & thy Gnatoes mate
no more shall serue thy lust.

Thy formal friends that fawne on
& please the time for game: (thee
wil sigh in shew: but shrink frō the
whē most thou groanst in pain:
The rich aray which here doth
thy stinking carcasle gay: (make
Thy foe, when thou art gone, will
& laugh; & thou in clay. (take

No state so strong, no man so sure,
no office or degree:
Can graunt vs warrant to endure,
beyond our time we see.
Why then doth flesh triumph, &
it selfe in pleasing daies: (braue
Yet sinks in sins, at last the graue
our grosse farewell displaies.

Oh then in hast and happie time,
bid all this trash farewell:

Ye

Ye high and low of dung & slime,
 to day leaue of to swell,
 Subdue ye pride, denie your will,
 now mortifie your lust:
 No share eis in Gods holy hill,
 ye haue, to hell ye must,

A motion to Prayer tending to
 the obtaining of the king-
 dome of God.



It hath pleased Al-
 mightie G G D in
 greate measure of
 mercede to call vs
 home vnto him, to
 confesse our sins, which although
 they be great & many, yet through
 the abundance of his loue, he hath
 taken them away through the me-
 rits of his sonne. And onely cra-
 ueth this, that we wil forsake our
 selues, and follow him: wherein
 we are moued to seeke the Lord
 our God, and to frame our selues
 to that course that may bring vs
 wholly vnto him, being the foun-
 taine of all goodnes, which we can
 receiue either in soule or body

And

And forasmuch as hee saw the
 corruptions of our heartes to bee
 such, as they brought forth offen-
 times, peruerse and contrarie de-
 sires, tending most especially to
 worldly and fleshly things: He in
 fauour directed vs especially what
 to craue at his hands, namely, To
 seeke the kingdome of God & the
 riches and righteousnesse thereof.
 And then shall all things necessa-
 ry both to body and soule bee ad-
 ministred vnto vs. In so much as
 it appeareth that the foundation
 of al our petitions, tending to bo-
 dily reliefe, must bee builded, not
 vpon our owne rash conceites, as
 to aske what our naturall dispo-
 sition will lead vs vnto: But to
 seek the word of God, the know-
 ledge of Christ, and the things of
 the body beeing of small moment,
 shall be cast vpon vs by the louing
 prouidence of our good God. Al-
 though in deede the kingdome of
 God bee not meate and drinke, it
 consisteth not in the outward man,
 as in promotion, in riches, in beau-
 ty, in honour, in health, in friends,
 nor in whatsoeuer pleasures of
 flesh

flesh and bloud: no , not in ceremonies and traditions inuented by man: not in the outward word, neyther in whatsoeuer is seene with the external eye. But it consisting in spirituall feeling, taste, and vse , in the sincere and pure knowledge, exercise, and comfort of the Gospell of Iesus Christ, performing the will of God here in earth.

And heerein it is required, that we be poore in spirit, to hunger & thirst for righteousness, to be meke to be mercifull, to be pure in hart, and gladly, suffer persecution for righteousness sake. We must be louing, liberall, pittifull, patient in troubles , and in all thinges wee must frame and conforme our wordes, workes and thoughts, to doe the will of our heauenly father.

Luke. 6. 20.
Math. 5. 4.
Esa. 61. 2. 3.
Psal. 37. 11.
Psal. 24. 4.
Math. 5. 10.
2. Cor. 9. 5a

To him we must fall do woe to be strengthened in faith, without which we cannot reteine this kingdome, the liuely and effectuall word: which that it may bee purely preached without fraud, deliuered without vaine glozy: receiued
and

and practised, without faltring or
 fear we must pray vnto our God,
 who hath promised and will per-
 fourme, to send vs his ayde, to
 keepe vs byright in this glorious
 path to eternall life. And wee
 must pray vnto him, that hee will
 make our vnderstandings ca-
 pable of the truth of his will,
 and what hee requireth at our
 handes in seekinge of this hys
 kingdome. That he wil frame our
 liues in all simplicity of faith, sub-
 mitting our selues wholly vnto
 his word, casting downe our owne
 imaginations, and euerie proude
 conceit of our selues: that through
 meekenesse, in true knowledge and
 obedience, we may be made meete
 partakers of the euerlasting king-
 dome of God.

Having obtained this spirituall
 feeling of the will of God, in his
 word, and being sealed by thorough
 faith in a longing desire, for al spi-
 rituall perfection, let vs procede
 to the execution of our callinges,
 which may aunswere the com-
 mandement of God herein. Let
 vs continually seeke new and day-

ly meanes by hearing the woorde
preached, by stirring vp one of an
other, and by giuing sacred ex-
amples of vertue and godlynesse,
that our callings may bee made
sure, to be founded and establi:hed
in this kingdome.

Then may wee freely approach
vnto our God, and he will receiue
vs: we may cal on him, and he wil
heare vs: we may beg of him, and
he wil giue vs al things necessary
for body and soule. Hee is our al-
mighty king, and he will defende
vs: he is our mercifull God, and
he will relieue vs: and hee is our
mercifull father, and he will feede
vs, cloath vs and teach vs. And
at last, he wil crowne vs with the
glozie of his sonne, hee will make
vs as the saintes in heauen, and
we shall receiue the inheritance of
euerlasting blisse. And therefore
let vs seeke and praie vnto him,
that wee may obtaine this prin-
cipall and chiefe foundation of
all true comfortes in this life, the
kingdome of his Sonne Christ
Jesus.

The

The prayer for the kingdome
of God.

Most gracious God
and louing father, it
hath pleased thee to
commaund vs, first,
& before all things,
to seeke thy kingdome, and the ri-
ches & righteousnes thereof, with
promise that then al things neces-
sary for body and soule shal be gi-
uen vs: wherfore good father, sith
that our vnablenes is such, that
we cannot attaine vnto this high
matter of our selues, bouchsafe to
prepare our heartes, that at this
time and alwaies, wee may aboue
all things, hunger and thirst for
this righteousnesse, the absolute
meane of our true comfort: with-
out which all our comfort is but
care: our wisdom, but foolishnes,
our glozy, but shame: our riches,
but pouertie: our godlines impie-
tie: and all our praiers sin. Where-
fore good father, I humbly praye
thee in the behalfe of all thy chil-
dren, that thou wilt poure into our
heartes,

heartes, a godly consideration of our imperfections, not being endued with this absolute integrity: that we may see our pouerty, & nakednes, not being enriched & cloathed with this riches, & weedes of sanctitie: that we may feele how ready we are to pine for want of this foode of our soules, thy sacred woord, the glorious Gospell of Christ, wherein consisteth this heauenly kingdome, which kingdome O Lord teach vs to find.

Endue vs with thy holy spirit: poure into our harts that sacred gift which thou hast left for our comfort, to leade vs to this kingdome, that may direct vs in all truth, that may manifest in vs the knowledge and exercise of thy woord, wherein resteth that spirituall happinesse, which heere by faith, we see as a shadow farre off, which one day shall be manifest to our absolute ioy and saluation.

In the meane time good Father, sanctifie our hearts with heauenly contemplations, and sanctified meditations, that our ioye which now is but in part, may be
D daily

dayly enlarged through the diuine
 frutes of loue to thy law, faith in
 thy promises, and of hope that our
 ioy shall be full at the appearinge
 of thy sonne. So shall the king-
 dome of thy sonne appeare in vs,
 and wee which wander in the
 darknesse of this polluted worlde,
 shall appeare manifestly to bee the
 heires of thy kingdome, through
 faith testified by the frutes of a
 sanctified life.

And to the end good father, that
 thy kingdome may dayly moze and
 moze appeare and increase, graunt
 free and comfortable passage to
 thy word and Gospell of Christ,
 that it may be plainly, purely, and
 plentifully preached. And bough-
 safe to increase the number of the
 laborers in this worke, who may
 faithfully and diligently worke
 therein. That through the same,
 thy people, which now sit in dark-
 nes, may be enlightened, that such
 as are farre off may come neere:
 and they that are without, at thy
 good pleasure may be brought into
 this kingdome: that wee may all
 put on that sanctified garment of

a new

a new life and sincere conuersation, which may approue vs to be thy childzen, and Citizens of thy kingdome: and that as becommeth thy sonnes, we may be reformed in our liues.

Giue vs thine holy Spirit, that wee may beleue thy worde, and thereby so direct our liues, that we in all vertuousnes & godlines of conuersation, may finish our course vpon earth: And afterward liue with thy Sonne in eternall blisse. And seeing thy kingdome is not meat and drink, neither consisteth in ceremonies and traditions deuised by man; neither commeth it with obseruations, neither is it in word, but in righteousness, and peace, and ioy in the holy Ghost, and in power: Graunt that wee all may bee truely regenerate and bozne new by the holy spirit, and may no longer spend the dayes of our liues in the lusts of the flesh, in the vanities of the mind, and in pride of life. But may eleuate and raise vwarde all our affections, euen vnto thy holy hill, from whence commeth the life wherein

we live, the helpe wherby we stand, and the power wherby we are defended. And be thou present good father, in al readines to support vs being weak, to releue vs being pooze, and to traine vs vp in all heauenly knowledge, being altogether ignozant.

And let euerie of thy childzen that thirst after that righteousnes, bee filled with all good thinges within and without, that wee may goe forwarde in dayly exercise of pietie and godlines, in knowledge, in faith, in loue, in hope, and in true zeale, that we may live witha in the compasse of thy fatherly protection, die in thy loue, and bee in the end crowned with the glorious merites of thy Sonne in heauen. Amen.

O Lord increase our faith,

For the kingdom of God.

THe God of blis,
Who faithfull is,

His

Heauenly harts ease.

31

His sacred word doth send:
To teach vs all,
On him to call,
And to his lawes attend,

His kingdome pure,
Which shall indure
For euer: doth begin
In those that know,
How here below,
To mortifie their sinne,

And they that will:
Imbrace with skill;
The way that traines to blis,
Shall quickly see,
That they shall bee
Reformde from things amis.

O God aboue,
Looke thou in loue,
On all that long to see:
Thy sauing health,
Thy heauenly wealth,
And glorious kingdome free,

Thy kingdome show
To vs below:
That wander here awry.
Direct our feete,

D 3

Thy

The harbour of

Thy statutes sweete,
To vs thy folke discric.

Oh be not slacke,
But what we lacke,
With speede let vs obtaine
For thou doest feede,
Such as haue neede,
Thou dost no poore disdaine.

A short Prayer for the ob-
taining of the kingdome
of God.



O Father mercifull, &
euerlasting, be merci-
full vnto vs, and giue
vnto vs a feeling of
thy blessed will, open
vnto vs the waye of true know-
ledge, prepare our steppes, to walke
a right, that in all the course of
our liues, we may be guided aright
and saue more of heauenly then
of earthly thinges: And let our
whole delight be to meditate righ-
teousnesse: Let vs embrace equitie,
and execute iustice, let vs abounde
in loue, mercie, sanctitie, and true
holinesse,

holines, & furnish vs largely with
al spiritual graces, wherby we may
continually seeke thine euerlasting
kingdome, and practise the right-
eousnesse thereof for euermore: il-
luminate our vnderstandings by
thy spirit, and let thy word be our
whole comfort, and the vse thereof
our continuall delight. And aban-
don from our thoughts, all super-
fluous cares of worldly thinges,
that we may shew our selues: by
a continuall holpe meditation of
thee and things aboue, may vse the
thinges of this life, as if we vsed
them not, knowing this and assu-
ring our selues by thy promises,
that if we seeke and couet to haue
our conuersation, on things spiri-
tuall, all carnall thinges expedient
shall be giuen vs by thee, to whom
be praise for euer. Amen.

O Lord increase our faith.

A short Prayer for Mortification.

O Lord mightie and merci-
full, who didst create man
in the beginning simple, sin-
cere, pure and without sinne, in
D. 4 which

The harbour of

Which is innocencie, he then represented thine owne image, who art pure and without spot of sinne, yet such was man that he fel from thee, by disobedience, whereby hee corrupted his waies, and became farre unlike vnto thee, defiled with all vanities, wherein alas, we all of vs swallow the most with greedine and all in ouermuch neglect of our duties, wherefore most deare Father in Iesus Christ, create in vs new thoughts new affections, and new wil's, shape in vs true obedience that we all may mortifie and kill all sinne, and baine inclinations, which in vs rise vp against thee. Let sinne no longer beare rule in vs: But let thy grace more and more abounde, that all that wee doe thinke or speake, may be sauouring of our godly desires of heauen and heauenly things. And let all earthly and carnall delightes become of no price in our heartes, that so we may bee approued not onely before men, to bee as wee ought but to thee to be as thou requirest

Heauenly harts ease, 33
in Christ Iesus our Lord.

O Lord increase our faith,

A most necessarie Motion
to a Prayer tending to the
comfort and preservation of
the Church of Christ,
worthy to bee dulye
considered in these
dayes.



Here is none so
ignorant (I
trust) but well
knoweth, and
is fully satisfi-
ed, that our
good God by
the operation of
the Spirit, through the prea-
ching of his woorde, hath gathe-
red together a greates multitude
of people out of all partes of the
worlde, whome hee hath endued
with the knowledg of himselfe,

D 3 and

The harbour of

How the
whole,
strength is
knit toge-
ther thogh
the mem-
bers bee
scattered.

Ephe. 5. 2. 2.
2. Cor. 12. 2
Reu 21. 2. 9
Ephe 1. - 3
Col 5. 24.
1. Cor. 1. 2.

Euery mem-
ber of the
Church is
ioyned vn-
to Christ.

and whom he hath chosen sincere-
ly to serue him. to call on his holy
name, and to celebrate his praises
in this worlde: which companie
of people, though farre and neere
scattered, hee hath so vnited and
knit together in one faith, in one
baptisme, and in one sincere course
of doctrine, taught and left vnto
vs by Christ our sauiour. That
he our sauiour disdaineth not to
call them his Church in whome
hee will bee serued, and in whose
hearts and soules hee vouchsafeth
to dwell. euen by his holy spirite,
hee disdaineth not to accept this
Church as his spouse and wife, af-
fording himselfe to be her husband:
he is the head, and this faithfull
companie the members. This church
of God is holy: it is sanctified in
Christ Iesus, and euery member
thereof is a saint by calling: Who-
soever is of this fellowshippe and
companie, & is trulie ioyned vnto
that head Christ Iesus, is so sepe-
rated from the wicked, that he li-
ueth in Christ, and Christ in him.
And forasmuch as we al know
that Christ our sauiour, when he
came

came in the flesh: and being present in the world, though he were Lord of all, became as a servant, humbling himselfe, and was of no reputation among men: but was scorned, derided, whipped, spit at, and in most base manner abused, and at last hee was crucified: yet was hee pure, innocent, stedfast, patient, faithfull, and did loue his enemies, and prayed for them. All this he did and suffered, to the end that his Church and euerie member thereof, should learne of this their head, and be guided by this their husband, how and in what course to carrie themselves in this present world.

And for that man of himselfe is ignozant and weake, he hath left his owne example for his children to folloew, and his spirit to guide this his Church, that it stepp not aside, to an vnknowne husband: But that in all obedience, they shoulde performe what hee commaundeth, and carefully auoid what he forbiddeth.

The spirit
of God
dwellers
in his
Church.

Christ being now ascended, and sitting in the heauens at the right hand:

The true
Church is
the image
of Christ.

The harbour of

hand of his father, hath left this his Church as his image, heere in earth to be scorned, scoffed, whipped, afflicted, persecuted, & eue mas-
sacred, murdered and spoyled, by the enemies of his crosse, And eue-
rie member of this Church must lay downe his account before hand, and reckon what it will cost him, and he shall finde that it will amount vnto no lesse, than persecution, trouble, enemies, and euen death it self if he wil truely follow his maister Christ. And this por-
tion is the very badge whereby his Church, and the true members therof are known: It is the touch stone and triall of our professions. And to the ende that we may the more exactly follow him, hee com-
mandeth vs to forsake our selues, and to take by his crosse, and patientlie abide and beare whatsoe-
uer triall shall be laid on vs by his enemies, who if they spared not him being the head, they will not forbear the members. If they cal-
led him, euen our maister, Belza-
bub, what reproch will they not giue vs? if they crucified the Lord
of

The church
must suffer
persecutio.

of glory, much more will they persecute his children.

It appeared, as soone as the maister was taken away, the seruantes were despised: when the shepheard was gone, the sheepe wandred abroad, and all the children of God were tryed, some by mockings and scornings, some by bondes and imprisonment, some were hewne in peces, some stoned, some slaine with the sword, some wandred vp and downe in sheepe skinner, destitute of comfort, afflicted and tormented, some wandred in the mountains and in the wil-
The lot of Gods children.
Heb. 11 36-37-38.
2. Cor. 12 24-33.
Act. 4. 30.
Act. 6. 12.
Act. 7. 58.
Act. 8. 13.
such,
dernes hiding themselves in caues and denes of the earth, and none escaped the hand of the enemye, & yet they were such as the world was not worthy of. Paul the Apostle was mightily persecuted of the Iewes after hee became a member of this Church. Peter & Iohn were also bitterly persecuted. Stephen most miserably handled, and at last stoned. All the Apostles and Disciples of Christ were persecuted, and hauock was made of the Church of God, in so much as all

The harbour of

Such as tooke on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup whereof their master tasted. And we that followe them in profession, must be contented to follow them in troubles, to take vp the crosse, and to beare what the world will lay vpon vs. There is no way to the king dom of heauen, but by Christ, and there is no way to Christ, but by tribulation

The wicked do continually seek to oppresse such as are true of hart, they make sharp their swords, they bend their bowes, and dispose their arrowes in the stringes, coueting to shoote at those that feare God. The Kinges of the earth band themselves, & the Princes of the world assemble themselves together against God and his church. England, since it hath come to the tast of true religion, hath tasted how true it is that is said, that they that will liue vprightlie, shall haue many that will rise vp against them. How hath the rage of Sathan appeared against vs, with bitter threats from Spaine, with excommunications and

Psal. 11. 3.

Psal. 2. 2.

and condemnations from Rome:
how haue we bin labored to haue
bene seduced by Priests and Se-
minaries, from our bounden loue
and dutie, not onely towards her
Maiestie but towards our God:
if cursings, if blessings, if diswa-
sons, or perswasions, if threats of
hell, if promises of heauen, if thro-
wing downe, or exalting high, if
feare of fire and sword could haue
preuailed, we had false and for-
saken God ere this day: how haue
they sought the death and destruc-
tion of our gracious Queene, and
graue Counsellors, by inchant-
ments, by magick, by murther, and
by all deuillish practises? Haue we
not bine enuironed by flectes of
foes at sea: by armies of rebels by
land, and endaugered by hidden
Traytors at home: hath there yet
any of their conspiracies preuay-
led: hath not God stood our de-
fence: hath not our Christ, the
head of our Church stood in the
gap against these trecheries and
tumultes: and doeth there not
herby appeare a Church militant,
a Church still driven to defende it
selfe

The pra-
ctises of
the ene-
mies of the
Church of
God.

A Church
militant &
a Church
malignant,

selfe: and a Church malignant, a Church fraught with malice against the truth: a Church offended, and a Church offending, a Church suffering, and a Church persecuting. And who doth not see how manifestly it appeareth, that our Church is that Church which resembleth our head Christ Iesus in suffering, and the other to be the Church resembling their father the Deuill, by massacring and killing. Wh^o seeing his kingdom to bee nere at an ende, and noting how his Church and the reprobates companie diminisheth, beginneth to enkindle the coales of dissention betweene kings and kingdomes, and stirreth by traitors vnder coltour of teachers, murderers in the name of catholiques, and deuils vnder the habit of a religion: by whome the whole worlde is at this day set all in a flame, and they labour by all means, to peruert with the venom in their tayles, the consciences of al true Christians, and where they see they cannot preuaile by the truth, they seeke it by tyrannie:

In the place and steede of mercie,
they vse massacres, in stead of peace
which the truth imbraceth, they
stirre by warres, and in steede of
loue (the badge of Christians) they
execute all hatred, euen to bloud.

The badge
of the an-
tichrist an.
Church.

If we looke into late yeares, wee
shall finde in Fraunce how thou-
sands of the Church of God haue
bene murdered, some in their
beds, some in the streetes, some in
the temple, some preaching, some
praying, and whosoever was no-
ted to serue god aright, was swal-
lowed by in this deuillish furie:
and for that the more they strived
to suppress the truth, the more see-
ing it to pruaile, they by the in-
stigation of the adulterer of Rome
proceed on to new deuises, spa-
ring neither old nor yong, great,
nor small, but take all by the
throat euen their Kinges, and
with butcherly hands defile their
pallaces with most cruel murther,
killing euerie innocent, euen such
as can but name the Lord Christ,
and him serue as their onely redee-
mer in the lowest measure, doe
they most cruelly cut off with un-
tinely.

The trou-
bles in
France.

The harbour of

timely death.

Is it not therfore high time for the pooze Church of God, in regard of this bloody worke of the Deuill, to poure forth continuall ardent prayers vnto our God for his present helpe in this trouble? And howsoever we rest in great measure freed from massacres and open murthers heere in England, through the louing hande of our good God, yet are we not without continuall occasions, to moue vs to godly supplications, that God in his mercies will cōtinue our fauourable God for euer, and that he will be still mindfull of vs, that wee fall not into our enemies hands, who (as we see) practise by all kindes of policies to presse in vpon vs, to deale with vs as they haue dealt with other nations: may to make vs to be no more a people.

England
hath great
cause to
pray.

The perse-
cution in
Queene
Maries
time, a
meane to
pray now

The remembrance of our little persecution in the time of Queene Marie, may moue vs to due obedience vnto our God, who did speedilie deliuer vs by the gracious hand of our most sacred Queen Elizabeth in whome, vnder our good
God,

God, we haue bene this 39 yeares almost compleat, so happily defended, that wee haue had free scope to serue our God in truth: whereas wee see other nations to bee so suppressed by the heauie hande of the wicked man, that none dare stand vp to professe God, but with present torture.

Oh let vs therfore be thankfull to our mighty God, for his help in all former dangers, and pray, that we may shew our selues as wise as Serpents, & as innocent as doves, that we may stand sound and blameable in our professions, in faith strong, in loue vnfaigned, and constantly perseuering in this inuioable truth, that the gates of hell, nor the tyrannie of the euill man preuaile not against vs, that the fond and idle furie of that Romish Idol terrifie vs not, whome together with his worshippers, our al sufficient God laugheth to scorn: who, as we see, and haue tasted, hath by his prouidence turned their practises to their owne perdition, all their plots, snares, and pittes to catch themselves: Is

nor

The harbour of

not this maruelous in our eyes?
But the truth is great, and it pre-
uaileth.

Psal. 44. 2

Psal. 29. 2

Psal. 2. 1

The ene-
mies, hope
commeth
to nought

It is the Lord that hath doone
this great thing. It is hee that dri-
ueth backe the heauen, and that
planteth his church, it is he that de-
stroyeth the aduersaries, & maketh
his own people to grow, it is he that
giueth strength vnto his people, &
blesseth vs with peace. Why then
doe the foolish heathen thus rage,
Why do these peeuish people mur-
mure against the church of Christ
in vaine? When their hope was
to haue preuailed with their pee-
uishly tearmed (inuincible armie)
they stumbled and fell: the hande
of the iust God was against them
and his mighty hand cast them in-
to the bottome of the sea, and with
his power he confounded their de-
uise: and howseuer they seeme
to continue malicious, and in a
deepe desire to cut vs off, and to
dispeople vs, let vs not feare, but
duely call vpon the name of God,
our head and husbände, and hee
will breake their bowes, hee will
shuer their speares in sunder, their
swores

ewne swordes shall pearce them-
selues, and their owne bullets shal
rent themselves in peeces.

Let vs therefore continually fal
downe befoze him in prayer, and
in due obedience vnto his worde,
submit our selues vnto his will,
and if hee will that wee suffer for
his name and truethes sake, let vs
glozike him in our sufferinges,
knowing this, that a crowne of
life is laide bp in store for as ma-
ny as take his yoke with patience,
and faithfully endure vnto the
ende.

If God will
thar we
suffer, let vs
glorifie him
therein.

If it please him, hee can make
warres to cease from one ende of
the world to the other: but if it be
his pleasure to raise bp new euils
against vs for our sinnes, let vs
acknowledge his iudgementes to
be iust, and our deserts to be vile.
And let vs serue him continually,
without feare of them that can
but kill the body, and can not an-
noy the soule. then shall nothing
seperate vs from this our Christ,
nor from the vnity of his Church,
neither tribulation, nor anguish,
nor persecution, nor famine, nor
nakednesse,

Nothing
must sepe-
rate vs fro
Christ.

The harbour of

nakednesse, noz peril of the sword,
noz death, noz life, noz Angels, noz
principalities, noz powers, noz
things present, noz things to come
noz height, noz depth, noz any crea-
ture, neither Pope, Spaniard,
Turke, noz Infidell, nothing
shall seperate vs from the loue of
God, which is in Christ Iesus
our Lord.

Let euerie member then of this
true Church, with all power and
diligence, endeouour to approue
himselfe, by knowledge, by faith,
by praier, by humilitie, and pati-
ent abiding the Lordes leasure in
all thinges: so will our louing
God keepe vs vnder the shadowe
of his winges, and preserve vs
as the apple of his eye, that wee
may grow vp, & bring forth fruite
a thousand fold, to the glorie of
his name: and whether by life or
by death, he hath decreed to glori-
fie vs, let vs take either in all god-
lie obedience vnto his will, and
present our continuall praiers vn-
to his Maiestie, for the comfort
and preservation of the vniuersall
Church.

The

The Praier for the church
of God, to bee saide at all
times, and especially in
daungers.



O Almighty God and
euerliuing Father,
who hast bouchsafed
to gather vnto
thy self an holy com-
panie out of all nations of the
world, whom thou hast most glo-
riously entituled with the names
of thy Church, thy spouse, and thy
members, and whome also thou
teachest, louest, and feedest: whome
also thou so tenderly considerest,
that howsoever the wicked, euen
thine enemies, doe seeke to annoy
it, thou so defendest, gardest & bles-
sest it, that no haire of the head or
the least member thereof falleth,
much lesse any one of that cōpanie
perisheth, or is troden down, with-
out thy prouidence. Yet, good fa-
ther, such is thy pleasure, that
while this companie shall dwell in
earthly vessels, it is as a ship tossed
and

and tumbled with the cruel storms
and dangerous waues of the sea,
of continuall persecutions subiect
to often assaults of the enimie, da-
shed sometime against the sword,
sometime beaten with slaunders,
backbitings, reproches, & sometime
to beatings, buffettings, crossings:
and sometime to massacres, mur-
thers, and most cruell death. It is
neuer free from perill, it is alwaies
and by all meanes tryed. There is
no comfort, no ioy, no rest, as long
as it is in this life, but in hope,
wayting patiently the comforts
and consolations in heauen.

It continually depainteth out
the sufferings, the crosses, and ig-
nominious course which Christ
himselfe was forced to suffer here
in earth. In so much as it is made
knowne to be the Church, by the
continuall calamities which here
in this life it endureth.

Good father, thou seest how the
heathen do rage, and how the fro-
ward people of the earth do mur-
mure against thee in these thy
members; how the Kinges of the
earth band themselves, & the prin-
ces

ces assemble and consult together
against thee, thy Christ, and against
his Church. But make thy people
strong in faith, that we may breake
their bands, and cast their cordes
from vs: For saluation belongeth
vnto thee; and thy blessing is vpon
thy people. **Thou seest, O Lord,**
thou seest how the wicked bend
their bowes, and make ready their
arrowes, that they may secretly
shoote at thy children, and to hit
them that feare not. But thou righ-
teous Lord, louest righteousness, thy
countenance doth behold the iust,
and thine hand shal hold them vp.
Withdrow not therfore thy tender
mercies from thy Church: let thy
mercie and thy trueth alway pre-
serue it: for thou seest that innu-
merable troubles are raised against
it, but send thou thy light and thy
truth, and let knowledge, faith and
true obedience in lowlines & zeale,
lead it: and by thy mightie hande
preserue it in thy holy mountaine,
and let it alwaies rest in thy ta-
bernacles: furnish it with all ioye
and gladnes, & gird it about with
strength. Let it through thee be able
to

to thrust back her aduersaries and
in thy name, tread downe such as
rise vp against her. Let thy church
continually sing, The Lord is my
light & my saluation, whom shall
I feare? the Lord is the strength of
my life, of whom shall I be afraid?
In the time of trouble and daun-
ger, hide thy people in thy taber-
nacle in the secret place of thy pa-
uilion: hide them, O Lord, and set
them vpon a sure rocke, that when
the wicked, euen their enemies and
their foes come vpon them to de-
uoure them, let them stumble and
fal. Be thou our strength & shield,
Thou giuest strength to thy peo-
ple, and blestest them with peace.
But, good Father, thou seest that
the wicked furiously rage, and en-
deuour to rush in vpon thy sanctu-
arie, they imagine mischief against
thy church, and seeke by all meanes
to deuour thine inheritance. They
lay snares, O Lord, to entrap thy
spouse, & to dismember thy Christ.
They take wicked counsaile, and
in deceit doe they worke all their
dixises: they lye in wait for the righ-
teous companie, and seeke to de-
stroye

stroye them. But they shall not be
destroid in the perillous time. For
thou, Lord, hast promised to stand
in the defence of thine owne peo-
ple: Thou hast saued vs from our
aduersaries; and hast put them to
confusion that hate thy people.

Up Lord, and beholde, how yet
the enemy seeketh to destroye vs:
Hide not thy face, forget not our
miserie and affliction: thou God,
art the king of all the earth, thou
raignest and rulest ouer the hea-
uen: therefore will we not feare.
The Lord of hostes is with vs,
the God of Jacob is our refuge,
yea, this God is our God for euer
and euer: hee is the guide of his
Church, and he it is that will come
and will not keepe silence, a fire
shall deuoure before thee, so that
thine enemies shall not bee able to
stand in thy presence, they shall be
scattered abroad & come to shame
suddainly. Thou God hast giuen a
banner to them that feare thee, that
it may bee displaide in testimonie
of thy truth. That thy beloued, eu-
en thy spouse, may bee deliuered:
& that euery member of thy church
may

The harbour of

may dwell in thy tabernacle for euer, and may rest vnder the couering of thy wings, when the wicked shal fal and be vtterly discomforted. Oh how terrible art thou in thy works? through the greatnesse of thy power shall thine enemies bee subiect vnto thee. And although thou sufferedst the wicked to ride euen ouer our heades, although we haue bin forced to passe through fire and water: yet hast thou deliuered vs, and brought vs into a wealthie place, where thy word and Gospell, euen the truth of our saluation, is freely deliuered. Wherefore, O God, arise, let thine enemies bee scattered: Let them that hate thee, flie before thee, as the smoke banisheth, so let thine enemies be driuen backe: let them not come nere thy sanctuarie. As waxe melteth before the fire, so let the enemies of thy Church perish at thy presence, and let thy people be glad: let thy congregations sing and reioyce, let thy beloued leape for ioy. O send downe thy gracious raine vpon thine inheritance, refresh the weary members of thy Church,

Church, such as haue felt the wo^e
of thine enemies: Let them bee re-
comforted: Let the solitarie poo^re
man that thirsteth for thy sauing
health, be filled with the hid trea-
sures of thy loue. Deliuer the im-
prisoned, and let the children now
in captiuitie, be set free. Wound the
heads of the obstinate and stiffe-
necked aduersaries of thy church,
and b^ruse the hairye scalps of such
as seeke to destroy thy people. De-
stroy the companie of the speare-
men, & the multitude of the proud,
whose hearts are lifted vp against
thy people. Scatter those idle and
euill affected ones, whose delight
is in warre: so shall all kingdomes
of the earth seeke thee, and the na-
tions dispersed, shall attend vnto
thy voice, & all such as know thee,
shall sing forth thy praises, yea,
they shal sing vnto him that rideth
vpon the high heauens, & ascribe
al power vnto thee, our great God,
our mighty king, our husband and
head. O God of hostes, cause thy
face to shine vpon vs, and we shall
be saued.

O Lord increase our faith.

The harbour of
A Praise of Gods fauour
in protecting his Church, com-
fortable to the faith-
full.

*Sing faithfully vnto God our
strength: sing aloud vnto the God
of Iacob. Psal, 81. 1.*

OVr God is good, why shuld we
so long neglect his praise? (thē
His help doth passe the helpe of mē
whose lawes and loue decaies.
But lo, the loue of God endures,
from day to day it stands:
His spoue to loue & liue he lures,
and breaks her cruel bands.

(light,
He sends his word, and giues her
his gospel feedes his flocke,
His people onely take their flight,
to him their liuely rocke.
On him they stay, on him they stād
and he extends his aid: (band,
He breaks with truth the dolefull
whereat his Church dismayd,

No pompous Pope, no Spaniard:
no direfull drum of foe: (proud,
No

No shaft, no shot, no rainles cloude
 can daunt his spouse with woe:
 What though the peeuish mā of
 his bloody badge display. (sin
 What if he vainly vaunt to win?
 he still: he shall decay:

The proudest of our foes shall fall,
 their stoutest strength shall rue;
 The stately strumpet fraught with
 shall faint, and all her crue. (gall,
 Ichouah yet, his Church shall saue,
 and with his hand defend:
 Who then will rest a popish slaue?
 and not our Englands friend.

Breath out thy word, O God our
 let it be publisht so: (guide,
 That it may stand and still abide,
 and teach thy Church to grow.
 Let truth preuaile, let faith abound
 let all reforme their waies:
 Our Queen preserue, her foes con-
 send peace in al her daies. (found.

A Prayer for the Church
of Christ.



Oft gracious God
and louing Father,
in Iesus Christ, look
in fauour vppon the
estate of thy Church
generally dispersed through the
whole world, and whome by the
malice of Sathan and tyrannie
of Antichrist, thou seest continu-
ally assayled, with many dangers:
Be thou therefore a castle and de-
fence, a buckler and rocke, strong
and forceable to withstand the fu-
rie and force of all aduersaries, &
for the better comfort endue it con-
tinually with faith vnfaigned,
wherein it, and euerie member
thereof, may safely runne and re-
payze vnder the shadome of thy
winges, whensoever perill appea-
reth. Graciously guide and go-
uerne it, be present with it, and
take the defence thereof into thine
owne hands, to whome it speci-
ally and alone belongeth, and let
it

it hold on the true course of professing and practising thy true Religion, that the aduersaries maye haue no cause to condemne it through sinne, which howsoever it may seeme to dwell in the most godly, while wee liue here: yet let vs alwaies haue an eye and diligent watch ouer our thoughtes, words and actions, that our light may shine to thy glozie, our good, and example of other, in peace and warre, in comfort and calamitie, and not bee dismayd at the noyes and report of the greatest daunger. Amen.

O Lord increase our faith.

¶ A motion to a Prayer,
wherein the soule must arme it
selfe against daungers of the
time, in regarde of
false doctrine.



Christ forseeing in the
daies of his flesh, that
after his departure,
his Children shoulde

¶

be

The harbour of

be in danger to be seduced from his sincere truth, by the ministers of Sathan, false Prophets, and lying teachers: hath very graciously giuen vs a forewarning to take hede of such as enter in amongst vs in shæps clothing, who are inwardly rauening wolues: who should priuilie bring in damnable heresies, euen denying the Lord, who hath brought them, and who bring vpon themselves swift damnation: yet many shall follow their destructions, by whome the way of truth is euill spoken of, It was prophesied long agoe, that in the latter dayes (euen in the dayes wherein wee liue) should rise vp very dangerous doctrines: & Sathan should transfigure himselfe into an Angell of light: and false Apostles, hauing put on the person (as it were) of Christ himselfe and of his Apostles, should craep into the hearts of Gods children, and so enchant them with their counterfet holines, that many through their hypocrisie should be deceiued: Many such haue in our dayes risen vp, and haue caried great shew
of

Mat. 7. 15.

2. Pet. 2. 1. 2.
Sathan and
his mini-
sters, chage
themselues
into angels
of light.

of being of the flocke of Christ, but by their actions haue shewed them selues verie deuourers of the sheep of Christ, and haue sought to suck the blond of his saints: of which kind of deceiuers, there are manie kindes (and they most subtile and wilie in their generation) & therefore it behoueth the children of God, to be carefull, watchfull, and obedient vnto the wil and word of God, which is the line wherby we must direct our course, to sayle a- right vnto the harbour of the heauenlie truth. Wee must touch the compasse of our heartes with the loadstone of truth, wherby we shal be able to eleuate all our affections vnto the heauenly day star Christ Jesus, that no counterfet stone of mans deceitful opinions, shal draw vs from the course vnto our heauenly harbour, the kingdome of God, wher we shall enioy our true and heauenly harts ease, euen in this life:

There are many kinds of deceiuers

Let vs therefore pray, that we be not miscarried by the deceits of the wicked pilot sathan, whose directions are merely indirect, and whose

The harbour of

Sathans
barke a de-
ceitfull and
a secure
cradle

Whole sailles are Deceitfull, being
glorious to the eye : and the barke
wherein he carrieth his unhappie
passengers, seemeth to be a most se-
cure cradle, gliding on without
tempest or waue, vntill it come to
the end of their race, where alas
they fall into the gulf of perpetu-
all perdition : such a maister is he,
and such mariners are his false
Prophets, that they delight flesh
and bloud, and all their course see-
meth sweete, but short : and soure
merchandize shall they haue, that
paste in the pinnise of his poisoned
errours.

Act. 20. 29.
30.

Let vs therefore be watchful, and
flee his painted popson : for wee
may be sone miscarried, if we enter
but one step into this course. Let
vs cal to mind that Paul hath fore-
warned vs of a very perillous
gulf, wherein without great watch-
fullnes and praier, we may easilie
fall, and that is; into peruerse opi-
nions, drawn therinto by such as
should enter in euen amongst our
selues, yea, of our selues, euē of the
fellow teachers in our congregati-
ons, that should speake peruerse
things

things, yea, and draw disciples after them: The strength of whose enchantments we haue seene, euen in our owne Church of England, whose p. ruerse doctrines might be rescited, but more fitlie omitted: the spirite speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of error, and doctrines of deuils which speak lies through hypocrisie, and haue their consciences burned with an hot iron. 1. Tim. 4. 1.

Let vs harken vnto the worde of the Lord, & embrace it: Therfore let vs couet in all obedience and meekenes to be taught the trueth, pray for vnderstanding and fulfilling of the same, that we may be able to discern these false prophets, & dreamers of dreames, of whome Moses also forewarned the children of Israel, willing them not to hearken vnto the idle fantasies of men who prophecie vnto vs lies, and teach vs vanitie, that speake the visions of their owne hearts, and that teach those things that they themselves haue inuented of their owne brains, and which they haue
not

Deut. 13. 12
ver. 6.

Ier. 23. 19

The harbour of

not learned out of the word of the Lord, and yet say, The Lord hath said it, being puffed up and yet know nothing but doting about questions and strife of words, whercof commeth enuie, strife, raylings, euill surmisings, &c. And yet feare not. nor blush to make the Lord of heauen the authour of their lies and vanities: who being enemies of God, very traytors against his crowne, kingdom, and dignitie, sticke not to collour their deuillish practises, peeuish opinions, and grosse errors, with the worde of God. When indeede the worde of God bewrayeth them, confuteth them, and confoundeth them. Are not these false apostles deceitfull workers (saith Paule,) transforming them selues into the Ministers of Christ, and into his Apostles.

Such a strong deceiver arose of late euen yesterday, that hideous Hacker, stirred by by Sathan, who was transformed into no lesse in arrogation of title, then into Christ himselfe hauing on a kinde of habite of holinesse, his heart fraught:

1. Tim. 6. 4.

The impudencie of false prophets.

2. Cor. 12.

13. 14. 15.

Hacker a counterfeit Christ.

fraught with a legion of Deuilles,
 who poured out mightie blasphemies
 against God, high treasons
 against her innocent Maiestie, and
 most detestable practises against
 his countrie. And yet a Christ:
 nay, a cursed caitife, in whom was
 performed the saying of Christ our
 Sauour, that there should arise
 false Christes, that should shewe
 such strength of errour, that if it
 were possible, the very elect should
 be seduced by them. And surely it
 is dangerous for the weaker sort
 to touch them in discourses, in dis-
 putations, or any conference, vnles
 it please god to arme them strong-
 ly with the sword of the spirit, that
 by the sword of truth they may be
 enabled to confound them in their
 argumentes, for the very true
 Christians may often fall through
 frailtie, in some conceit of thinges
 euill to be good, and good thinges to
 be euill: and specialie when it shall
 carrie collour of Godlynesse to
 conceiue it so. And manie times
 it falleth out that euill thinges
 carry collour to preach vnto vs
 good, as in the adherents of this
 wicked

It is dan-
 gerous to
 dispute
 with false
 prophets

Christians
 through
 frailty may
 fall into
 errours.

The harbour of

Wicked man, the two Gentlemen that were deceiued by him, and drawne to enter into an vnlawfull action: that that action carried collour of loue, in that they preached repentance vnto their countrie: it carried collour of Religion, in that they preached as Messengers sent from God: But see howe all these gay shewes were mingled with mischeifes, tending to stirre by byzozes and tumults among the people, and to raise an euill opinion and disloyaltie in the subiectes towards her Maiesty: & mozeouer, it tended to enuie and wicked zeale, to bring Magistrats into contempt. All which preach vnto vs that it is time for al estates to looke about them, to be watchfull, and to be ready to stand in the day of trial: for these are persecutions raised against the highest, euen by such as are with vs in some outward shewes, but not of vs as the issue of their workes declare: but in my poore opinion, this their preaching publisheth vnto vs gods displeasure, for ouermuch security. If they being false Prophets

Whereun-
to a coun-
terfeit
show of
godlinesse
may tend.

phets preach vnto vs repentance: It is time, for Gods Ministers to preach repentance & amendment of life.
 it is time for the true Ministers of
 God to crie out for repentance: for
 God many waies preacheth vnto
 vs repentance and amendment of
 life. And because the deuill to an
 euill purpose preacheth that which
 may admonish vs, let vs vse the
 meanes to learne howe to amende
 what is to be amended: so shall we
 tread him and his purposes vnder
 our fete, and God himselfe will
 send preachers to publish his plea-
 sure, and to declare his truth with
 warrāt of his word, whose exhorta-
 tions shall not be by deceit, nor
 by uncleannes, nor by guile, but as
 they were allowed of God, and to
 whom the Gospell being commit-
 ted: they shall speake, not as they
 that please men, but God, which
 shall approue their heartes. By
 whose doctrine also we shall be a-
 ble to find out all the false Pro-
 phets that endeouour to miscarry
 vs. The aptest mean to bring men
 into the captiuitie of errors, and
 erroneous teachers, is ignorance
 of the word, which would God it
 were meely banished the Church
 of

Ignorance
 the mother
 of errors.

Col. 2. 2.

Phil. 3. 16

of God that through knowledge
we might wade in the true worde,
and by the same distinguish and
cull out the popson of all peruerse
teachers, and cast it in the fire of
better obliuion. That the hearts of
true Christians might be comforted,
& all the congregation of God
knit together in loue. And that all
the ministers of God might proceed
in one rule, and might al mind
one thing in the lord, that nothing
be done of contention or vaine glo-
rie, but that in meeknesse of minde
euerie man esteeme other better
than himselfe. What moued these
two Gentlemen, Ardington and
Coppinger, to run that course, but
vaine glorie and ignorance of the
word, without the knowledge
whereof, the intricate and hidden
subtilltie of that wicked monster
Hacker, could not be descried, who
bewitched them with forgetful-
nes of their duties to God, & their
most gracious Queene: for that
they searched not the counsell of
God, neither builded their proceed-
ing vpon his word: but pricked
on by the sting of singularitie and
vaine

haine glozie, brake out into desperate and irreligious terms, laying open, as it were, befoze all the world, their own corruptions, and the deuillish affections of that wicked man, that counterfeit Christ, that forged king, who was deservedly crowned with a halter in Cheap, according to the words of Paule, that the ende of these men shall be according to their works.

The end of
Hacker
that coun-
terfeit
Christ
2. Cor. 12
15.

It is time for the Childzen of God to take warning and bee watchfull, considering these dangerous times, wherein swarmes of false prophets do euerie where fly to and fro to disquiet the godly, as papists, Brownists, Anabaptists, the Familie of iust and leudnesse, termed the family of loue: & many other dangerous sects, who seeke to quench the ardent zeale of sincere Christianitie, striding about words which is to no profit, but to the peruerting of the hearers. But let vs pray that our Ministry may shew it selfe approued vnto God, and that our Ministers neede not to be ashamed, but may diuide the word of truth aright, that they may

2. Tim. 2. 14

2. Tim. 2. 25
16.

may stay prophane and baine bab-
lings which increase to moze vn-
godlines: And that they may keepe
the pattern of the wholesome word
which they haue learned in faith, &
which they may teach in loue in
Christ Iesus. For such is the sub-
tilty of this wicked workmaster,
who hath sent forth these hellish
haruest-men, that some one of these
his subtil sectes in shewe meeteth,
& as it were, matcheth euery god-
ly endeuour and sincere courle that
the children of God doe practise in
deed, only to unpaire the credit of a
right Christian life in Gods sin-
cere childzen, by the opposition of
science, falsly so called.

2. Tim. 6. 25

We know that it is the duty of
euery childe of God, to doe good
workes to approue his faith, by
which faith he is iustified. And we
see that the deuill hath stirred by
a doctrine of workes that by them
men are iustified, and therfore such
as stand vpon their own iustifica-
tion, carry themselves in shew an-
swerable in mortall sincerity to the
most godly: when yet they hang in
the Spiders web of Anne, because
they

they imagine that God wil thanke them because they doe that which he hath commaunded them. And yet by the mouth of God himselfe they are condemned for vnprofitable seruants.

Luk. 17. 9
10.

We know that true Christians do thirst after the word, and desire to be fedde with the foode of the Gospel. And therefore desire to repaire vnto sermons, and to be studious in the word. And wee may see how the Deuill prouideth to blemish this Christian vertue, by stirring by euen of his wicked ministers to perform the same, as did the southsayers of Pharao, and at length to breake out into grosse and most palpable euils to the end that the fal of them that stode not, should blemish the zeale of right godly affected.

The Deuill
endeuour-
eth to ble-
mish euerie
sincere ex-
erci.e.

Againe, we know that it is the dutie of Christians to shun swea- ring, and blasphemie, to giue continuall thanks for Gods benefites, to instruct their families, and to pray for, and with them. And wee see that the deuill hauing emulation hereat, endeuoureth either to
dissw

2. The. 2. 15

The Deuill
practiseth
to blemish
to preachers of
the word.

Draw such as exercise this sincere
course of life into some action to
discredit their profession, or else
stirreth by some counterfeite of his
in some shew, to perfoyme this in-
tegritie, that at the last by some
notable fall, he may bring all other
sincere professors into ignominie.
Therefore, brethren stand fast, and
keepe the instructions which ye
haue bene taught either by words
or by the examples of the apostles.
For about the rest of his daunge-
rous practises, marke how he en-
deuoureth to blemish the professi-
on of the Gospel, euen in the Mi-
nisterie, & in the sound preachers
of the word, by drawing them into
some grosse euill or other, to the
end that he may bring all the god-
ly and zealous workemen of the
Lord into contempt, blinding the
eyes of the world, and thereby rai-
seth a false opinion of the verie sa-
cred truth.

By this we see, that euen now
is come the time of triall, and now
it will be found out who are Gods
children in shew, and who in deed,
it will appeare, who will continue
vnto

vnto the end: for if wee giue con-
 sent to strange doctrine, to newe
 deuises, to false and counterfeite
 waies, whercunto wee are dayly
 moued, then shall wee bee vaga-
 bonds from the Church of God,
 howsoeuer wee seeme to dwell in
 the same, and to be members of it
 in outward shew, then wil God in
 the last day say, I know you not,
 howsoeuer we say we haue prophe-
 cied and preached in his name.

Oh let vs therefore pray, that
 we may hold on a true course, and
 keepe the line of the truth, without
 going to the right or left hand,
 howsoeuer subiect wee shall then
 be to slaunders, to scoffes, to re-
 proches, to imprisonmentes, and
 sometime to death it selfe.

What the
 true pro-
 fessors must
 looke for.

Happie are wee that haue the
 booke of life laide open before vs,
 wherein is contained the way to
 Gods kingdome, and whereby we
 may take the path to our heauenly
 hearts ease, and that without re-
 profe, whereof we may reioyce.

A consider-
 ation of
 the contro-
 uersies in
 our owne
 Church.

And for a farther cause to moue
 vs to go vnto god in prayer, let vs
 somewhat consider the controuer-

ses

The harbour of

ues which of late haue risen by the
work and instigation of the deuill,
euen in our owne Church, amongst
our owne guides in our owne native
land : how it hath raised a scruple
and doubt in some that are not al-
together grounded in the know-
ledge of the word, Whether they
should obey the Maicstrate in Ec-
clesiasticall causes. And, whether
there should be a superiority or e-
qualitie in the Church gouernors.
These, and many other cauls hath
bee raised, to hinder the preaching
of the Gospell, which is greatly to
be lamented, and an establishment
of conoord amongst our selues to
be sought and hartily prayed for.
The word warranteth our obedi-
ence vnto Magistrats, & therfore,
woe be vnto him that wil teach vs
contrarie doctrine. Let vs indeneo-
to performe our duties, and giue
vnto God that which is Gods, &
vnto Cæsar that which belongeth
vnto Cæsar. And for the contro-
uerse of the inequalitye of Church
gouernours, it is to bee considered
that there are seuerall functions in
the Church, and euerie function
hath

hath his seuerall person and place, let vs therfoze pray that euery person may measure his calling by the word, and limit his superiority or inferiority, as they are therein directed, then shall not the people of God want their due food in regard of humane contentions. Oh that euery one woulde enter into his owne conscience, and as much as in him lieth, cast away all carnall consideration, and what the word of God warranteth, let him holde, and giue no ground to the cawlers, and shun the contrary.

And for vs that are the common people, that must expect to be fed by the ministry, let vs pray for their vnitie, and that God will giue them humble spirits, vigilant and watchfull eyes, knowledge, loue, zeale, and constancie, that the false prophets may be abandoned, and the true ministers of God be esteemed and embraced as the Ministers of God, Let vs obey them that haue the oversight of vs, and

Heb. 13. 17

If

with

Phil. 3. 18.

19.

2. Tim 2. 21

with ioy, and not with griefe, for
 that is vnprofitable for vs, know-
 ing that false prophets are the ene-
 mies to the crosse of Christ, whose
 end is damnation, whose God is
 their bellie, & whose glory is their
 shame, which mind earthly things.
 If any man therfore purge himself
 from these, he shal be a vessel of ho-
 nor, and sanctified and meet for the
 Lord. And therfore let euery man
 pray vnto God that they may all
 speake one thing, & that there may
 be no dissentions amongst vs, but
 we may bee knit together in one
 mind, and in one iudgment, so shal
 the glorie of God appeare, and our
 Church prosper.

The Prayer against false Prophets, errors and Schismes, and for increase of Chri- stianitie.



Orasinuch, good
 father, as the
 latter times of the
 worlde are come
 vpon vs, and we
 are

are by thy diuine prouidence, alotted vnto these dangerous and euil daies, wherein, as we haue bene fozetold, many false prophets, and peruerse teachers, dreamers of dreames, and lying Apostles, are risen vp: and Sathan that wicked serpent hath turned himselfe into an Angell of light, and his Ministers into the forme of thy Sonne Christ, and his Apostles, wherby hee endeuoureth to continue his kingdome, and to hinder the passage of thy diuine word, to exalt error, & to stop the truth, to confirme vanitie, and to blemish thy word. And forasmuch also, good father, as that man of sin, the son of perdition, heretofore fozetolde to come, is aireadie come, and hath established his seate of pride, and sendeth abroade his lying Ministers to seduce such as haue not sufficient taste of thy worde, and whome thy grace directeth not, to beware of his wicked practises. Graunt (oh mercifull God) that we may thzough the assistance of thy diuine spirite, be wise in thes, and be so guided by thes, that the

deceiuing deuises of these lying
 spirits, withdraw not our minds,
 hearts and soules, from the true
 embracing of thy sacred worde.
 Grant (O Lord) that wee wander
 not from the path of thy heavenly
 kingdome, but may constantly and
 firmly perseuere in thine infalli-
 ble trueth vnto the ende, and may
 banish all errors and shew of fall-
 hood, and abide in the vnitie of
 thy true Church, and Christian
 religion for euer: let no deceitfull
 thing miscarrie vs, let not the craft
 and subtiltie of Sathan, nor the
 hypocriticall habite of holinesse,
 (wherewith many of the children
 of perdition are clad, to deceiue the
 simple and true of heart) preuaile
 with vs. Defend vs, good father,
 from erroneous sectes, and let vs
 not in any sorte ioyne with the
 schismes & diuisions of the worlde:
 for (good father) as they are ma-
 ny, so are they in many sorts dan-
 gerous, for they all carie shewe of
 truth, some mixed with the truth,
 and all of them defended for a
 truth, in so much as the trueth it
 selfe is little, yea, least of all main-
 tained,

rayned, but suppressed, persecuted,
and vpbayded, euē with the titles
of error, heresie, falshood, noueltie,
cause of tumults, of rebellions, and
contempt of Magistrates, and
such like persecutions: which how
contrarie it is, thou knowest. It
is hard therefore, vlesse thou
vouchsafe the light of thy holy spi-
rit, to discerne betwene these, and
as hard to stande without being
seduced through their subtilties:
send downe therefore thy grace,
and direct vs in thy truth, and ga-
ther vs together in one sound pro-
fession: enable vs to conceiue a-
right the things that belong vnto
saluation, and keepe vs from such
as come into the Church in sheeps
clothing, but are inwardly rauen-
ning wolues, which spare not thy
flocke, but cruelly deuoure thy be-
loued sheep, with the poyson of er-
ronious doctrine: and roote out the
tares, cockle, and darnell of error,
already sowne, from the good seed
of thy word.

And forasmuch (good father) as
the case standeth so, that who so
will professe thy name, and seeke

The harbour of

to sanctifie the same in a sincere and right course of life, not bending his affections, or yeelding liking to the wicked course of this world, in whose proceedinges standeth but the shadow without the substantiall fruite of sinceritie, cannot swade through this bale full of confused corruptions, but he shall fall into the hands of such as carrie the titles of Christians, & will yet seeke Antichristianlie, to impose themselves against him, with y^e bitternesse of their bpbaydings, to quaille (if it were possible) and to discomfite, nay, to seduce euen the faithfull from the sincere seruice of thes. And this (deere father) is dangerous vnto the weak and feeble ones, wherefore giue vs aide and strength, that we slide not by their slipperie practises from a constant perseuerance in the inuisible truth, but rather may with all willingnes, not only lay down our goods, & all naturall respects, but euen life it selfe, rather than to shew our selues as broken bowes, to start aside with euerie blast of vaine doctrine, and thereby be carried

ried away into vanitie and error.

And according vnto thy promise, vouchsafe that whensoever any of thy children, for the testimonie of their faith in thee, and for their ardent zeale in thy word, shall be apprehended, reproued, or exacted before Princes or rulers, howsoever vnlearned or vnable, they shall be in respect of deepe literature, or worldly wisdom, thine holie spirite may enlighten their vnderstandings, giue knowlege vnto their heartes, and vtterance vnto their lips, that they may be able to speake & defend thy truth, to the vtter confutation of such false teachers as shal withstande the same: & giue them also knowledge and boldnesse, that the high looks, and the thundring threats of the mightie aduersaries dismay them not: so shall thy name bee glorified, thy word magnified, and thy poore children sing forth the praise of thy might and maiestie, with heauenly wisdom in worldly foolishnesse, and in the ende bee crowned with the diademe of eter-

The harbour of
nall felicitie. With thy Saintes in
blisse. Amen.

O Lord increase our faith,

Against false Prophets,
and deceitful teachers.

(flock,
O God that guid' st that faithful
and lead st it by thine hand,
That gau' st it water of thy rock
in drie Arabia land.
Giue grace to vs to flie the men,
that teach thy word awry;
Of whō thy son forewarnd vs whē
he did their sleights espie.

He did foresee hypocrisie
should lurk in godly weed,
And wolues in sheeplike tyre to lie
and on thy sheepe to feed.
The subtile serpent shroudes his
attyrd like Angel bright. (wiles
And false Apostles fraught with
do counterfeit the light (guiles.

The man of sin that sits on hie,
with triple crowne on pate,
And

And lifts his leudnes to the skie,
 holds sauing Christ in hate.
 He sends his subtil sots by swarms
 through all the world: to win
 Thy childrē pure by wicked charms
 to draw their soules to sin.

Keepe vs thy children Lord, there-
 direct vs by thy grace, (fore,
 That their inchantmentes may no
 our zeale sincere deface (more
 And let thy truth be stil our guide,
 that we thereby may know
 Their falshood, who do start aside,
 and flie the subull foe.

A motion tending to
 praier, that al estates may go-
 uerne themselves accor-
 ding to their
 duties.



¶ Often offend ali
 the sorte of vs in
 this point, name-
 ly, in attributing
 moze vnto our
 welth, our world-
 ly wisdome, our offices, our pla-
 ces.

Our good
liking of
our high e-
states, dan-
gerous.

ces and high titles, our callings, and our skill, in whatsoeuer are of facultie, then indeed we ought: for by ouer good conceit of any of these, we imagine that all good successe commeth of our selues: in so much, as the wealthy seeme to be secure, in regard of their abundance of all things, and think they haue need of nothing, and therfore seldome or neuer flie vnto God for succour, but seeke it in their chests.

The politike and wise according vnto the world, are carelesse of the counsell of God, of his directions and assistance, because in their generations, they are wiser than the children of light, and so deepe are they in their owne selfe iudgement, that it is impossible for them to bee deceiued. They that haue high, profitable and honourable offices, which is in this life the greatest worldly gift that God bestoweth vpon man, what anai- leth it if they execute such high places without the due obseruation of the sinceritie of conscience, violated with corruption and violence towards inferiours, and
with

With crueltie towards such as offend them? These high callings, honourable or profitable offices, wil render vnto the abusers of the same, the reward of eternall ignominie in the end.

A sincere conscience must accompany a high office or calling.

The baser sort of men, such as in their arts, faculties, and manuell occupations, do exceed other in skill and excellencie, they waxe arrogant, and eleuate themselves aboue other, and in their conceites despise other, yet in the end besot themselves, and fall into miserable contempt, euen of the most basest.

Too good opinion of our skill in manuell occupations, dangerous.

Sith then that these high gifts often times make vs to forget our selues and God: it is good & most expedient for euery man in his calling, to looke into the ende for which hee was called thereunto, and to proceede vnto the performance and execution thereof, according to the commandement of God, in truth, in zeale of a good conscience, and in all humilitie and meekenesse: knowing this, that otherwise our callings wil be crossed, and that in iudgement. Saule was worldly wise and a mightie:

Euery man must consider why he was placed in his calling.

Iob. 1. 3.

2. Sam. 16.

2. Sam. 17.

mightie king and one that stood
 in the place of high honour and
 dignitie: Yet because he thought
 his wisdom better than in deed
 it was, the Lord pulled him down
 from his kingly throne, to igno=
 minie and shame. Iob was welch
 yet hee was brought to extreme
 pouerty, to shew the vncertaine
 estate of rich and wealthy men.
 Achitophel was wise and politike,
 in so much as his counsel was ac=
 counted as the Oracle of God, yet
 because it was not seasoned with
 the truth, in the feare of God, it
 turned to his owne shame, and at
 last his counsell being contemned,
 hee hanged himselfe. The Judges
 that accused Susanna falsly, were
 men of authority, yet for that they
 abused their authoritie, they were
 found worthy of death. Demetrius
 was a cunning artificer, and vnder=
 tellour of his skill; and by reason
 of the gaine which he got by the
 same, hee was moued to driue o=
 thers of the same mysterie, not ha=
 uing the fear of God, not onely
 to forsake religion, but to raise tu=
 mult against Paule. So that wee

see that not one of these excellent gifts or rare qualities, are of them selues able to cōfort or releue vs, but rather of them selues to draw vs into diuers euils, yea and breed in vs greater inconueniencies, than if we were destitute of them. And therefore it bsheweth euery one of vs, to craue the assistance of god, & the direction of his grace, that we may guide our professions, and vse his gifts wisely, reuerētly, & humbly, knowing that it commeth not of our selues to perfoyme any good in what place or calling soeuer we be, howsoeuer rich, howsoeuer glorious, howsoeuer wise, howsoeuer cunning we are, without the feare of God we are yet poore, ignorant, foolish and ignozant, and verie sots, and nothing that we take in hand shall prosper to the end, howsoeuer it fare with vs for a time.

Our calling
lings them
selues can
not releue vs.

No calling
without
the feare of
God profes-
sioner.

We may not shewe our selues swine, who seeke their draffe and acorues, and their whole nouriture from the earth, neuer looking vp to the hand that giueth it, nor to the tree from whence they fall. We

lure

live not by bread onely, that wee
 sowe and reap of the earth: we get
 not our wealth by our owne wise-
 dome, but by the providence of
 God, by his word, and by his pro-
 mises which we apprehend and re-
 ceive by the hande of faith: and
 therefore must wee looke by vnto
 thehil, from whence cometh our
 help, we must flie vnto the Lorde,
 who blesseth our wealth, our
 wisdom, our authoritie, our
 knowledge, and our occupations:
 for he setteth in authority, and pul-
 leth downe, hee giueth wisdom,
 and besotteth it, hee instructeth vs
 in artes, sciences, and in our occu-
 pations, and he blesseth and cur-
 seth vs in them, as wee shewe our
 selues in dutie obedient vnto him,
 so he sheweth himselfe readie wil-
 ling, and able to blesse and help
 vs.

It is not ynough to be able in
 some measure to discharge our du-
 tie, in our offices and callinges, but
 we must pray that wee may dis-
 charge the same truly, which we
 cannot doe without the blessing of
 God. Except the Lorde builde the
 house

house, they labour in vaine that
 build it. Except the Lord keepe the
 cittie, the watch men wake in
 vaine. All our endeouours and la-
 bours are to no purpose, except
 the Lord blesse the ende. It is in
 vaine for vs to rise earlie, and to
 go to our rest late, and in griefe to
 eate our breade, vnlesse the Lord
 giue a blessing vnto our labours
 and studies.

Psal. 127.
 2, &c.

ver. 20.

Wherefore let vs repayze vnto
 our good God, with humble harts
 in faithfull supplications: that hee
 will giue vs ablenesse to performe
 our callings skilfully and religi-
 onlie, that in quiet of conscience
 wee may eate the fruites of our la-
 bours, and so prosper in al that we
 take in hand, that our brethren be
 neither deceyued by vs, nor our
 selues forced to vse any vnlawfull
 thing for our owne reliefe, which
 may offend the Lord.

The harbour of
The Prayer that euerie
man may liue vprightly
in his calling.



God of all comfort,
and giuer of all con-
solation, forgiue my
sinnes, cleanse mee,
and wash mee from
all iniquitie, which disable mee to
performe my calling, in such sin-
nerie as becommeth mee . And
through the blood of thy Sonne,
purifie my heart , and my imper-
fections , increase my knowledg
and sanctifie mine affections with
thy grace , that my sinnes being
forgiuen, I may rest in thy fauor,
and in thy fauour finde continuall
comfort, and be dayly blessed with
new gifts : that I may be founde
perfect in my calling , seasoned so
with a liuely faith in thee that thy
holy spirite may continually dwell
and beare rule in me, and lead mee
to the due performance of those
things which thou requirest to
be done in my calling: that all vn-
naturall affections being truely
mortified,

mortified, I may onely rest in thee,
and relie on thee, and be ruled by
thee in all things.

Good Father, graunt that I
may take the direct & right course
in my vocation to eternall life. In
which course consisteth the in-
ward peace of the soule, which is
onely delighted in thine inuiolable
truth, reueiled by thy Sonne, and
left vnto vs in his word and last
will. In which his last will and
Testament are comprehended all
necessarie rules, and the sacred dis-
cipline, whereby thy children are
to guide them selues in their seue-
rall callings: which directions, are
comprehended in three principall
vertues, by thee bestowed vpon
them that seeke them at thy
hands, in the name of thy sonne,
faith hope and loue: which three
are so vnited and knit in one, that
they dwell altogether in thine elect
children: & so precisely direct them
through thy grace, that they goe
not awry in their callings.

I therefore (good Father) be-
ing of mine owne wisdom igno-
rant, and of mine owne power vn-
able

The harbour of

able to comprehend the height, the length, and depth of my calling, instantly beseech thee, in mercy to behold me, an vnperfect creature, without these vertues, and so adorne me with them, that I may be made perfect in all good workes of the spirit, that my bodilie labors be not in vayne in thee.

Graunt also, that I may ioyne with all my trauailes, labors, affections, desires, and endeouours, faith with faith, knowledge with knowledge, temperance with temperance, patience with patience, godlines with godlines, brotherly kindnes, and with brotherly kindnes loue: that I bee not vnfruitfull in my calling. But may acknowledge thy sonne Christ Iesus, and in him to haue peace of conscience: that I may bee patient in troubles, long suffering in wronges: meeke in trials: faithfull in expecting helpe in distresse, reioycing in heart, quieted in minde, in hope to inioy at thy handes, and in thy good time, whatsoeuer maketh to the true comforte of my soule, and the reliefe of my bodie.

That

That in all truth and inward feeling of thine aide, my calling may be made perfecte, and sealed with the scale of thine owne spirituall approbation. So shall I thine unworthy creature, and all such as thou hast committed to my charge be directed in the true knowledge of thee, and sustayned with thinges necessary while wee liue here.

Oh blessed Lord and louing father, except thou thus direct me, I cannot stande, but shall fall into many miseries. For no estate, no degree, no calling, office function, or trade of life, can prosper or be rightly performed, without thy continuall ayde, direction and prouidence.

Therefore Lord, guide mee by thy spirit, encrease my faith, giue mee wisdom and ableness in all thinges to execute my calling as I ought: and to the execution thereof, blesse all my members, make them apt and ready instrumentes to perform their duties, that in no point I faile in a Christian proceeding therein. And brydle in mee the

The harbour of

the nature of flesh & bloud, which
(vnles thou season my affections
by thy spirit) will so much the more
gloxie, by howe much thou hast
exalted me to worldly preferment,
& enable mee to liue in this world,
in higher reputation than other
men, whereunto flesh and bloud
is ready to attribute chiefeest hart's
ease. And by that subtil shift, Sa-
than manie times, incoueth vs to
relie vpon vaine things. And there-
fore (good Father) boughsafe so to
ground all mine affections vpon
thy feare, that I bee not miscarri-
ed in my calling, from the true o-
bedience vnto thee, without which
neither honour, profit, friendes,
wealth, wisdom, or any other
blessing of thine, can staede, releue,
or comfort me.

We present therefore, good and
gracious Father, with mee, and
grant that all thinges that I take
in hand, may begin in knowledge,
proceed in feare of thee, and end in
loue, that my whole course of life
may be blessed with good effect, in
all my endeouours. That neither
mine enemies reioyce at my mis-
eries,

ries, the godly bee offended at my
rashnesse, nor my estate hindered
by my foolishnes. Good Lord grant
this for thy sonnes sake. Amen.

For Gods direction in our callings.

O God of Gods, O father great,
thou guide of all degrees:
The high and low look vp to thee
attendant on their knees.

We haue our being and our food,
our wisdom and our skill:
Our high estate, all honour eke,
and callings at thy will.

Al kings receiue their scepters pure
and diademes from thee:
Thou makest the apt to rule a land
else they vnable be.

Thou giuest sage and sacred men,
and Senators most graue:
To guide thy people in the hestres,
that fit them best to haue.

Thou cholest eke the godliest ones
and meetest men, to be The

The harbour of

**The preachers of thy sacred will,
who learne to teach from thee,**

**Thy grace doth guide their lips a-
els speak they all awry: (right
Thou art the fountaine full of loue,
whereof they drinke or die,**

**The poorest thou dost frame to skil,
the lowest leernes to liue:
Ech hand taketh hold of art frō thee,
thou doest all blessings giue,**

**Els all their curious cunning failes
our labours loose their grace:
In vaine we trauaile, and our toyle
turnes vs to poorest place.**

**Sith then (good father) ech degree
depend on thee for aide:
The high and low, wealthy & wise
els rest they all vnstaide.**

**Blesse all thy people in their charge
our callings all direct:
Teach Prince & people in the way
that graceth thine elect.**

A motion to a prayer,
wherçin the soule must arme him-
selfe to suffer crosses, and there-
fore it is necessarye to call to
mind what is to be done
when affliction
commeth,



Every one that wal-
keth aright, shal suf-
fer affliction: vnder
which title of afflic-
tion, are compre-
hended all troubles crosses and ca-
lamities whatsoeuer, be it pouer-
tie, sickness, imprisonnēts, enemies
losse of goods, slander, banish-
ment, or whatsoeuer other aduer-
tie. And all these, or some parte of
them do all the children of God e-
specially tast, but in loue although
sometime the wicked are touched
with them also, in the Lords iudg-
ments: But for the most part, the
wicked come not into misfortune
like other men, but are lusty and
strong, and flourish like greene
bay trees, laying vp great heapes of
riches for their children. And con-
trari-

The poore
mans enter-
tainment in
this pro-
gresse.

The godly
& the wic-
ked are
troubled, &
but in di-
uers sortes.

The world-
ly estate of
the wicked.

The harbour of

The estate
of the god-
ly in this
life.

Psal. 6. 2. 33

Gen. 39. 20.

Ier. 20. 2.

Dan 6. 6.

transwise, the godly, such as feare
God and walke in his waies, such
as tremble to sin, they are pinched
with pouerty, they are visited with
sicknesse, they are imprisoned, they
are persecuted, slandered, and taste
of all the peruerse things of the
world, according to the saying of
Dauid, Many are the troubles of
the righteous, but the Lord deliue-
reth them out of all. He heareth the
poore, and despiseth not his priso-
ners: Such as are shut vp in the
afflictions of the world, as was
Dauid, who was persecuted of
Saul, and crossed by his owne son
Absolon: As Ioseph, who was im-
prisoned for his sincerity & conti-
nencie, whose hard & euill entreat-
ment is specified Psal. 105. Jeremy
the holy prophet of god, was like-
wise imprisoned and buffeted, fet-
tered and euill intreated, for doing
the message of God. Daniel, for
that he refused to commit Idola-
trie was cast into the Lions den.
Elias was pursued by the wicked
ministers of Iezabel, to haue bene
slaine, But let vs marke how the
Lord worketh, Hee willeth vs to
call

call vpon him, in the time of trouble, and he will heare vs and ease vs. So these men cried vnto the Lord, and he deliuered them out of their distresse. He did not onely deliuer David, but made him a king. He did not onely set Ioseph free, but made him chiefe ruler of the kings household, he was exalted out of prison to promotiō: so were Jeremy, Daniel, Elias, and all Gods children deliuered. We also read of Peter, Paule, Silas, and many other: the ende of whose troubles, are comfortable wrought by the li-
 uing hand of the Lord by prayer. Yet oftentimes the Lord permit-
 teth his children to be most deeply plunged in misery, in such sort as flesh and bloude often doubteth whether it bee possible that there may be any meane to deliuer it, for we see that we stick fast (as Dauid saith) in the deepe myze of troubles, where no stay is, where is no comfort at all, no friend to aide vs, no mean to rid vs, but the cruel streames and merciles waters run as it were ouer our head. The lord smothereth his children great troubles

The Lord
worketh
for his chil-
dren.

Psal. 50. 15.
Psal. 107. 13

Gen. 41. 40

Prayer draweth
weth: con-
bles to a
good end.

Psal. 61. 9

Psal. 71. 20

and aduersities, but he turneth vs
to vs againe, he reniueth vs, and
taketh vs vp from the deepe of the
sea. So did he help the children of
Israel, euen thzough the redde sea:
the story of Gods great goodnesse
and power therein is manifest, and

Exod. 17. 6. comfortable to gods children, how

Psal. 114. 8. he fed them in the barren wilder-

Exo. 16. 13. nesse with bread from heauen, and

Psal. 78. 6. how hee gaue them drinke of the

hard rocke. Sampson being ready

to die with thirst, the Lorde gaue

out a fountain of water out of the

tooth of the iawbone of an Ass

to comforte him. Elias being hun-

grie, had meate sent him from

God by a Rauen: the Lorde can

and will, if he see it expedient for

vs, make vs bread of stones. hee

preserueth his children in the fur-

nace of the most cruell fiery tryall.

The children of G O D walke

through fire and water, but the

Lerd bringeth them into a weale

to this place, as hee did Iacob, who

came ouer Iorden with his staffe

onely, but he returned very riche,

God blesseth his children with good

things, and when wee beginne to

think

of our

weaknesse

and

sinnes

wee

shall

be

made

strong

in

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army

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God

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Thinke through the extremitie of
 our afflictions, yet hee will extende
 his hand, as he did vnto Peter, and
 will hold vs vp, that we perish not
 in the waters of trouble, Let vs thee Psal. 69. **¶**
 cast our burthen vpon the Lord, &
 he shall nourish vs, he will not suf-
 fer the righteous to fall for euer. **¶** Let
 vs take vp the crosse & followe our Psal. 55. **¶**
 maister Christ, who hath framed
 out this progresse before vs, & ta-
 sted of the crooked passage of the
 world. God is our hope & strength
 yea a present help in trouble: he is Psal. 46. **¶**
 ready alwaies to bee founde, why
 should we then feare, or bee faint-
 hearted, though we fall into misere-
 ric, as though some strange thing
 happened vnto vs: Let vs be pati-
 ent, and wait a while, for it is the
 way that the godly haue walked
 before vs, and haue beene comforte-
 ted. Dauid before he was troubled
 went awry, he fell from his dutie
 to God, but after hee was tou-
 ched with the crosses of the world
 for his disobedience, he beganne to
 looke backe againe from whence
 hee was slidden, and acknowledged
 that it was his sinnes that

Affliction
 a necessary
 meane to
 draw vs to
 God.

The harbour of

had plucked downe Gods anger against him. So he reformed his heart, and confessed, that it was good for him that he was troubled.

Affliction
an argument
of Gods
loue, & con-
tinual pro-
pitiie the
contrary.

So let euery one of vs acknow-
ledge that our miseries are but
messengers to reuoke vs fro sin, &
to keep vs in a w of our God, who
is so louing vnto vs, that hee will
not suffer vs to fall, but wil by and
by whip vs for our fault, if not, it
is an argument that hee beginneth
to leaue vs to our selues, to fill vs
a greater measure of sinne, against
the day of vengeance. Thus he sus-
tretcheth & swicketh to walloow in their
pleasures, in health, in wealth, in
friendes, in continual prosperitie
& to haue, as it were, all hearts easie
in this world: but alas, it is a dan-
gerous slumber wherein they are
cast by the heauines of sin, wherein
in they lie fatting in all delightes
but at last, they come to the euer
lasting laughter And farre better
were it that they had suffered warre
in steede of wealth, sicknesse in steede
of health, sorrowe in steede of ioy,
paines in place of pleasure, and
misery and affliction in steede of
the

A fowre
laying to
secure men.

their delightes in this life, which is but for a moment, rather than to perish, for their pleasure eternal-
 lie. But alas, what is this coun-
 sell to the wise of this worlde? it is foolishnes. I wil therefore speak again to the poore, to the miserable, to the imprisoned, to such as liue as though they were already dead, in regard that the worlde affordeth them no comforte, and whose life seemeth vnto the prosperous a be-
 ric madnes, a very hell, and an ig-
 nominious life. To such I say thus and wolde wish them to take vp their crosses with patience, and follow Christ. And let them not feare, though the earth be moued, and though the mountains fall into the midst of the sea, though the waters thereof rage, and be trou-
 bled, and the mountaines shake at the surges of the same, for there is a riuer whose streames shal make the glad, for God is in the midst of it. And thereof giueth hee the thirstie to drinke, and therewith wa-
 sheth he away the teares from the eyes of his afflicted children, and poureth abundance of comfortes

The harbour of

Psal. 9. 18.

Gods fatherly care
of his children.

Psal. 33. 3

Psal. 18. 2

The world leueth
things famous and
glorious,
The Lorde despiseth
not the poore.

bpou all such as long for his ready
help: and let them knowe this, that
the poore shall not alwayes bee forgotten. The hope of the afflicted
shall not perish for euer: the Lord
is a refuge for the poore, a refuge
in the time of trouble: hee forget-
teth not the cōplaint of the poore,
But for the oppression of the needie,
and for the sighes of the poore,
I will vp, saith the Lord, and wil set
at libertie whome the wicked hath
imprisoned. The Lorde is our
rocke, and our fortresse, it is he
that deliuereth vs, he is our strēgth,
let vs trust in him, our shielde, the
horne also of our saluation, and
our refuge: he is not as the world,
who loueth onely the glorious,
the rich, and such as are famous in
the world, and who abhorreth the
needle, the base, the poore, and miserable.
But the Lorde loueth and
regardeth, he fauoureth and releueth
the poore: hee hideth not his
face from him that is in miserie:
but when he calleth vpon him, hee
heareth him, and releueth him:
And howsoeuer miserably we be
crossed: let vs bee comforted, for
the

the poreſt that truſteth in him ſhall
eat and be ſatisfied. They that ſeek
him, ſhall want no manner of
thing that is good: although for
a time, we be tryed and caſt down,
and moſt miſerablē toſſed in this
cruel world, and though wee ſeeme
to walke through the valley of the
ſhadow of death, let vs not feare,
for God is with vs, his rod and
his ſtaffe will comfort vs: he will
prepare a table for vs in the ſight
of ſuch as ſeeme to ſay of vs, God
hath forgotten them: hee ſhall an-
noint our heades with the oile of
inward comfort: he will fill our
cup, and our ioy ſhall be full. And
although it fall out with the godly
in this worlde, that when they are
afflicted, the wicked, nay, ſome-
times ſuch as carrie great colour
of Chriſtianitie, are ready to per-
ſecute them whome the Lord viſi-
teth, and ſticke not to ad more ſor-
row vnto their griefe, whom the
Lord toucheth with any crolle. It
is no new thing, for experience is
ſelfe teacheth it, and it is become a
prouerbe, that one miſchiefe fol-
loweth another, and all troubles

The worlde
addeth ſor-
row to him
that God
viſiteth,
pſal. 69. 16.

The harbour of

come together: and to verifie it e-
 uery euill is made to fall vpon the
 afflicted man, and the worlde ad-
 deth miserie to miserie, what then?
 shall Gods childre dismay at this?
 God forbid: nay, which is more, we
 see, that if it please God to pull vs
 downe from prosperity to aduer-
 sity, from ability and wealth, to
 disability and pouertie, as many
 times the most godly are by the
 hand of God, in loue: How do our
 auncient friends and familiar ac-
 quaintance slide frō vs, as though
 they knew vs not? They scorne to
 see vs, and they passe by vs, nod-
 ding the head, saying reprochfully,
 he trusted in God, but see his mise-
 rie: and if there be any cause, they
 will haue a blow at him, that is al-
 ready stricken: and they thinke it
 seruice to God, to bere them that
 are bered, and to afflict the affli-
 cted. And surely, if without offence
 I may make the comparison, the
 men of this world may be likened
 to a company of dogges, who will
 toyne all together vpon a poore
 curie, that is already ouermatched.
 And so do the cruell men, hand in
 hand

Our dearest
 friends flie
 from vs in
 our trou-
 bles.

Psal. 38. 11.

hand ioyne together to oppresse
the oppressed And therfore al such
as feare God, arme you against
troubles, for the whole world is
set against you. Are yee poore: it
will seeke your further miserie: are
ye slandered: it will speake more
euill of you: haue yee enemies: it
will also hate you: are ye any way
afflicted: it will seeke to pull you
bitterly down. But stand valiant-
lie, fight a good fight against all
these crosses, not with the hand of
reuenge, but with patient abiding:
so shall yee find rest at the last. Cast
all your care vpon God, for hee ca-
reth for you, his eyes are alwayes
ouer the righteous, and his eares
continually open vnto their pray-
ers. Grudge ye not therfore at the
prosperity of the worldly men,
who liue here in all pleasure and
swantonnesse, nourishing their
heartes as in the day of slaughter:
although they seeke to kill you, and
to oppresse you, bee patient vnto
the comming of the Lorde, settle
your hartes, for his comming draweth
nere, and take the Prophets
for an example of suffering aduer-

The whole
world is set
against the
Godly.

1 Pet. 5. 7.

2 Pet. 3. 12.

Eph. 5. 5. 6

They that
suffer are
blessed.

• **Am. 4. 9. 10.**

Ps. 73. 3.

Ps. 37. 24.
Vers. 6.

litie, and of long patience, who ac-
counted them blessed which endu-
red: consider the patience of Iob
and his miserie, and marke what
end the Lord made, for assuredly
the Lord is very pittifull, and mer-
ciful, who although sorrow, mour-
ning, & teares endure for a night
hee sendeth ioy againe in the mor-
ning: although father, mother, and
friends forsake vs, the Lord taketh
vs vp: although we may not
looke for outward comfort while
we live here. Yet let vs suffer affli-
ction, let vs sorrowe and weepe, let
our laughter be turned into mour-
ning, and our ioy into heauinesse.
let vs cast downe our selues before
the Lord, and he will lift vs vp. **Da-
uid** hath saide, I will not faile thee, nor
forsake thee. **Howsoeuer** we fall,
wee shall not perish, for the Lord
putteth to his hande, and there-
fore may the poore afflicted build
his comforte vpon this promise,
and say, The Lord is my helper,
neither will I feare what man can
doe vnto mee. **Hearken** yet ye
poore children of God, what **Dauid**
saith to comfort you, I have bene
young

young and now am old, yet saw I Psal. 37. 25.
 neuer the righteous forsaken, nor
 their children to beg their breade.
 Hath not God chosen the poore of Iam. 2. 5.
 this world, that they should be rich
 in faith, and heires of the king-
 dome which he promised to them
 that loue him? Wherefore let them
 that suffer according to the will of
 God, commit their soules to him
 in well doing, as vnto a faithfull 1. Pet. 4. 39.
 Creator. And reioyce yee in as
 much as ye are partakers of Christs
 suffering, that when his glorie shal verse. 13.
 appear ye may be glad and reioice.
 In the meane time, let vs repairs
 vnto him in prayer.

A ve-



A verie necessarie prayer
in tyme of trouble, crosses,
and afflictions.



Lord God, my most
louing Father & crea-
toz, who of thy franke
and free fauour hast
called mee into this
world, and placed me in the same,
when I wādzed as a poore pilgrim,
a miserable and distressed wretch:
for whome thou heretofore hast
bonchsafed to provide thinges ne-
cessarie and expedient, and hast al-
so giuen mee prosperous and gra-
cious successe in my proceedinges.
But of late, my sinnes haue made
a seperation betwene thy fauour
and my necessitie, in so much as I
now feele thy heauy hand of iudg-
ment, wherein I am bereaued of
some of thy wonted comfortes, in
somuch as it seemeth that thou set-
test thy self, as it were against me:
but alas, what am I earth and as-
hes, that thou shouldest contend
with me: let it rather please thee
(good Father) to refresh mee with
the

the timelie showers and pleasant
dew of thy louing assistance, that
where I am now low, I may be
exalted to thy protection: being
poore, I may be enabled to liue: be-
ing base, or of little or no credit in
the world, I may be beloued and
embraced, and comforted of thee:
behold my pouertie, consider mine
affliction, and weigh my miseries:
For innumerable troubles haue
compassed mee, my sinnes haue
taken such holde vpon mee that I
am not able to looke vp. Oh let it
please thee (good Father) to deliuer
me, make hast (O Lord) to releue
me, though I be poore and needie:
O thinke thou on me, thou art my
helper and my deliuerer, oh make
no long tarrying: O (my God)
why hast thou forgotten me: thou
art the God of my strength, why
hast thou put mee away: bp (my
God) why sleepest thou, awake, be
not farre off for euer, wherefore
hidest thou thy face, and forgettest
my miserie and affliction: my soule
is beaten downe, I haue no ayde:
no comfort, all my consolation is
come to an end, therefore rise bp,

Q

O succour me, rise vp, O my hel-
per, rise vp, O my castle, rise vp, O
my refuge, rise vp and restore me
again, thou God of my comfort,
Thou rocke, and my fortresse, my
strength, my shield, the horne also
of my saluation, and my refuge.

Thou hast promised to be a re-
fuge for the poore, a refuge in due
time, euen in affliction. I am
poore and in miserie, help me, for
vaine is the helpe of man. They
that knowe thy name, will trust
in thee, for thou neuer failest them
that trust in thee. The poore shall
not alwayes be forgotten, the hope
of the afflicted shall not perish for
euer. Thou hast promised to blesse
our victuals, and to satisfie the
poore with breade. Innumerable
are thy mercies, and that my soule
knoweth right well, and I thirst
after thee in a barren & drie land:
I wait thy releefe, in this misce-
rable time, wherein there is no
comfort: but thou vpholdest them
that fall, thou releuest all that
are ready to perish, and therefore
doe the eyes of all wayte on thee,
and thou giuest vs all meate in
due

due season: open thine hand, and
fill vs with thy blessings. Diuide
the red sea of this cruell, euill, and
hard worlde, that wee may passe
through our dayes without dan-
ger, satisfied with euerie good
thing: open the hard rocke, and
giue vs the water of comfort to
drinke, send vs the Hanna of thy
loue and ready helpe, that we may
bee filled with all good thinges.
Stand in the gappe betweene vs
and our aduersaries, that our ene-
mies oppresse vs not. Increase the
oyle and meale of our stocke and
store, that we may haue sufficient,
not only to feede and cloth vs, but
to releue thy poore children, and to
pay what we owe vnto all men,
that we owe nothing to anie man
but good will. Great art thou (oh
God) and great is thy power, yea,
thy wisdom and prouidence is
infinite, and past finding out:
Woake therefore (good Father)
woake for mee thy poore wretched
creature, that haue no meane to
help or releue my selfe. Help thou
me (O my God) that I may say
and confesse, I sought my God,
and:

and he heard me, and deliuered me out of all my troubles.

Oh turne thee (good Father) turne thee towardes me, and haue mercie vpon me, for vnlesse thou hold me vp, I shal fall, vnles thou stay me, I shall bee ouerthrowne, and vnlesse thou releue me, I shal bitterly perish.

Oh, the remembrance of thy loue is sweet, the experience of thy power recomforteth my soule. It was thou, O Lord, that sentest Elias foode by a rauens, euen so canst thou by vncexpected meanes sende comfort vnto thy children. euen in rayling by the most cruell men of the world to releue them. It was thou that deliueredst Daniel from the Lyons, and thou canst deliuer vs from the cruell men of the worlde. It was thou that directedst the hand of Dauid to kil Goliath, and thou canst teach our fingers to fight and withstand them that rise vp against vs. It was thou that filledst many thousande people with a small shew of bread and fishes, and it is thou that canst feede thy seruantes that call vpon

byon thee euen with little in
shew, and canst increase it as thou
wilt. It was thou that diddest
saue thy thre childre in the furnace
from the force of the fire, and thou
canst preserue vs in the kerie triall
of this world. It was thou that
deliueredst Paule and Syllas out of
pison, and thou canst deliuer thy
children out of whatsoeuer cap-
tiuitie. It was thou that didst
worke for Ioseph, that his impris-
sonment turned to his promoti-
on, and thou canst turne al our ca-
lamities to our comfort. It was
thou that raystedst mee from my
mothers breast vnto this estate
wherein I am, and thou canst
preserue me, fede me, and hold me
vp for euer: yea (good God) I, euen
I by experience, can sing of thy
goodnes, yea, the goodnesse of the
Lord endureth for euer, the mer-
cies of the Lord endure for euer,
the loue of the Lord endureth for
euer, the power of the Lord endu-
reth for euer, yea, the willingnesse
and the readines of the lord to re-
læue the afflicted, endureth for e-
uer, yea, let all such as heretofore
haue

haue bene dull of beleefe, now
 see and consider, that great is the
 God of Abraham, of Isaac, and
 of Jacob, yea, our God, the God
 of all the beleeuers, whose hand is
 mightie to saue, his mercies infi-
 nite, his loue wonderful, his pro-
 uidence past finding out: when sor-
 row cometh in the evening, thou
 Lord, sendest ioy again in the morn-
 ing: when I am in neede, thou
 releuest me, when I am in dan-
 ger, thou comfortest mee, when I
 am sicke, thou makest my bed, and
 curest my disease. When haue I
 come vnto thee, and haue bene re-
 lected? Neuer hath my complaint
 bene put back, but louinglie hard,
 and my petitions graunted, so
 that I rest assured of thy contin-
 uall help. I am forced (good Fa-
 ther) to seeke thee dayly, and thou
 offerest thy selfe dayly to be found,
 whensoever I seeke, I finde thee,
 in my house, in the fieldes, in the
 Temple, and in the high waye:
 Whatsoever I doe thou art with
 mee, whether I eate, or drinke,
 whether I write, or worke, goe,
 or ride, reade, meditate, or pray,
 thou

thou art euer with me wheresoe-
 uer I am, or whatsoeuer I doe, I
 feele some measure of thy mercies
 and loue. If I be oppressed, thou
 defendest me, if I be enuied, thou
 gardeest mee, if I hunger, thou
 feedest me, whatsoeuer I want,
 thou giuest me. Oh continue this
 thy louing kindnesse towards mee
 for euer, that all the worlde may
 see thy power, thy mercie, and
 thy loue, wherein thou hast not
 fayled me, and euen mine enemies
 shal see that thy mercies endure for
 euer.

O Lord increase our faith.



A

**A song of praise for Gods
present help in trouble.**

I I Prayse my God who lends his
vnto my poore cōplaint: (eare
Whose ready help preuērs y^e feare
which causd my soule to faint.

O Out of the myry clay his hand
raisd me, and set me where
I doe enioy a pleasant land,
he only set me there.

H He, euen he, that Daniels God,
who shut the Lyons iawes,
Rescues my soul frō dredful rod
and from mens cruell pawes.

N Now will I sing vnto my rest,
my rock, and fortresse sound:
Who holds me vp y^e am opprest,
I els should fall to ground.

N No poore estate, no fretting foe,
no crosses shall dismay
My soule, that sits al safe frō wo,
in God my sacred stay.

Out

O Out of his storehouse he doth send
 what may relecue my thrall,
 He brings my sorrows to an end,
 and giues me ioy withall.

R Reliefe alone comes from aboue,
 our God is nigh at hand,
 He poures his blessings down in
 he fructifies our land. (loue,
 (wights,

D Draw neere therefore afflicted
 he calls you for your ease,
 Be wise, auoid al humane slights,
 he will your griefes appease.

E Encline thine eare, O father decree
 in loue relecue our need,
 In Dauid, Iob, and Ioseph were
 thy mercies scene in deed.

N No end therof, y same remains,
 thy mercies, power and loue,
 Are ready prest to ease my paines
 my help is from aboue.

A

A motion to a thankes-
giuing in the morning.



It is a necessary thing
while we liue here,
that wee should bee
continually exercised
in a due contempla-

All seasons
giue vs oc-
casion to
praise God.

tion of Gods mercies towards
vs, and there is no time, but ne-
cessarilie administred vnto vs
great and daylie occasions to cele-
brate the name of the Lord.

We men of
our owne
nature far
worse than
the floures
of the field.

If we looke into the day, wher-
into wee enter rising out of our
beddes, a thousand thinges open
themselves vnto the viewe of our
eyes, whose glozie and beautie, put
vs in mind of our farre surpassing
glozie to come, as also of our frail-
tie, and ignominie present. For
what are we of our selues, in re-
gard of the flowers of the fildes,
whose beautie and hew, may make
vs blush, and indeede to tremble,
in respect of our casuall and short
continuance here, had wee not a
certaine assurance of a more glori-
ous estate to come: for as we see
the

the most sweete & fragrant floure quicklie to fade: as to grow in the morning gay, and in the euening cut do wne and withered, and all other thinges to come speedilie to their end: euen such is our estate if we consider the vncertaintie of our dayes, which would soone haue an ende, did not the mercies of the Lord, and his comfortable hand conduct vs, and holde vs vp.

A resemblance of the estate of mans life

For let vs consider how the want of our daylie sleepe doth annoy vs: who can forbear sleep one weeke: nay, for lesse while: What

The benefite of dayly sleepe.

thing is more tedious and irksome vnto the bodie, than the want of dayly rest: and what comforteth it more than the daylie vse and enioying thereof: and what are we, being possessed with heauines and drouines of the bodie: and when we are cast into a dead sleepe, are we not as dead men: whose memo- rie, hearing, seeing, and all other senses are cleane gone: wherein we are seperated (as it were) from God and the world, wee can nei- ther think on God, or good things,

The want of dayly rest grieuous to the body, and the vse thereof the contrary.

Sleepe maketh vs being alieue, to resemble men dead.

we

The harbour of

We cannot doe any thing wher-
by to defend our selues from the
least danger.

We should
in the mor-
ning re-
count
Gods bles-
sings in the
night past.

What our
dutie is to-
wards God
in the mor-
ning.

Let vs therefore this morning
recount the light & great fauour of
our good God towards vs, where-
in euen this night he hath prefer-
ued vs from many casualties,
whereof there are many kinds, by
thæues and robbers, by fire, by
suddaine sickness. Yea, death see-
meth to haue a hand fixed on vs,
which might easilie haue dispat-
ched vs this night, had not God
preuented vs, whose continuall
help is so ready, that euery mor-
ning doth witnesse his loue. Let
vs therfore reuerentlie fall downe,
and giue him condigne thanks,
for all his louing kindnes towards
vs: yea, carely now this morning,
let vs shew foorth the louing kind-
nes of the Lord, Psal 92. 2.

The

The Thanksgiuing in the morning.



O Lord, I will praise
thy name, earlie now
this mozning will I
glorifie thee, who by
thy louing protecti-
on hast so garded me, that no euill
hath taken hold of me this night.

Oh most high, mightie, and fa-
uourable God, the day is thine,
and the night is thine: thou hast
framed the day for vs to trauaile
in, and the night thou hast appoin-
ted for vs to rest in. I giue thee
most humble & vnfeined thanks,
good father, for thine vnspeakeable
mercies, who hast not only giuen
me my comfortable rest this night
past, but also hast kept me, as it
were, vnder the shaddow of thy
wings, euen as the apple of thine
owne eye. And had I not bene de-
fended by thee, innumerable daun-
gers had ouertaken mee. If thou
hadst not raised mee by this mor-
ning, I should not haue bene able

The harbour of

to rise, but haue perished in my bed. O great is thy mercy towards me, far surpassing my deserts: for it is thy hand (good Father) that hath this night preserved me from perishing. Therefore lift I vp mine eyes euen to the heauens, from whence I haue obtained this safetie. Yea, betimes in the morning I wil call vpon thee, that thy mercies may euermore preserve mee, and ouershadow me, that no euill either of soule or bodie hurt mee: and graunt that thy most sacred protection may alwayes preuent al the secrete and open euils which hang ouer my head.

Giue me thy spirit of wisdom and reuelation, this morning, that I may know thee, and serue thee. Lighten the eyes of mine vnderstanding, that I may knowe thy will, and according vnto the same, frame all mine actions this day: and graunt also, that I may finde how excellent thou art in thy power, how sweete thou art in thy mercies, and in performing thy promises, wherein thou continual-
ly workest, to the comfort, defence,
and

and relaxe, of all such as come vnto thee.

O Lord increase our faith.

A motion to an Evening Prayer.



The day being now past, & the light of
p sun being ouer-
shaddowed with
darkenes, let vs
consider, that e-

uen so there will come the daye
wherein the light of our bodilie
eyes shall be shut vp, not for a night
as in the bed through a slumber,
but vntil the appearance of Christ
in his glozie, comming to iudge-
ment.

And forasmuch as al things for
the most part, at this time betake
them to their rest, & man is limit-
ted this time to cease from his la-
bours. It is our duties especially
to betake vs into the gracious
protection of our good God, sub-
mitting vs, our bodie and soules,

A godly
considera-
tion in the
entrance of
the eue-
ning.

The night
is ordained
for the rest
of man.

A conside-
ration of
our estate
in the
night, with
a godly re-
solution
when we
shut vp our
eyes to rest

The harbour of

to his tuitiō, that if it be his pleasure to touch vs this night with the finger of death, we may be so readilie prepared, that we bee not taken at vnawares, but that wee may haue the light of the lamp of a faithfull expectation of that blessed houre, burning continuallie in our hearts, which may awaken vs out of the deadly slumber of securitie, whereby otherwise, we shall be so darkened, that we shall perish, not onlie in our beds for a time, but in our soules and bodies for euer. And surely in this danger shal we sleep, vnlesse we betake vs into the hands of God when we go to bed. It is a matter of great moment, little regarded of worldly men. But the children of God farre otherwise betake themselves to their corporall rest, for they make their sleepe an image of their death, and their bed they enter into, as into their graue, and in the morning when the sun and light appeareth, they take a new occasion, when they rise to contemplate of the celestiall and eternall light, glorifying the name of God, for
his

How the
children of
God betake
them to
their rest in
the night.

his most gracious protection.

And therefore arise now all yee seruants of the Lord, cry out in the night, poure out your hearts like water, before the face of our liuing God.

The Prayer for the Euening.



Thanke thee (good God, and most mercifull father) whose prouidence reacheth vnto the least of thy creatures, and thy fauour and loue alwaies wait vpon thy childzen to preserue them: thou hast executed thy sacred comforts towards me this day, thou hast giuen me all things necessary: and hast suffered none euill to annoy me. And by thy mightie working, I haue passed this day, and am now come to the ende thereof, entring into the dark and lothsome night wherin many dangers lurk, and lie secretlie hidden, to bere thy childzen, if thou preuent them not in thy wisdom and loue. Haue
 H ; regard

regard therefore (good Father)
 vnto mee, who am fraile, and soone
 fall into many things offensive
 vnto thy Maiestic: and the right
 is often polluted with my sinnes,
 insomuch as I cannot but accuse
 my selfe before thee, that my sleepe
 cannot be iustified to be pure, but
 euen therein, by dreames, fantasies
 of the flesh, and many vaine temp-
 tations, I am often moued to
 consent vnto that which thou lo-
 thest, and can in no wise then per-
 forme what thou louest.

Sith therefore (my good father)
 that I through my sinnes deserue
 no fauour but punishment, I ap-
 peale vnto thy mercy in Christ,
 beseeching thee for his sake, to an-
 noint the eies of my heart with
 the oyle of thy grace, that though
 the naturall man slumber, and in
 slumbering fall away by weaknes,
 yet my soule may be refreshed this
 night, with diligent watchfulness,
 least that the aduersarie sowing
 therein the tares of temptation, I
 giue consent to sin, and so endan-
 ger both body & soule by my neg-
 ligence. Good Father, pardon my
 sinnes.

sinnes for thy names sake, be merciful vnto me, receiue me this night into thy custodie and safe protection, let thy grace comfort me, and let thy continuall fauour defend me from all perils. And in thy lone boushase me such comfortable rest, as thou shalt see expedient for the refreshment and preservation of the helth of my bodie, which els cannot but waxe feeble, and be made subiect to such infirmities, as I shall not be able to execute my dutie vnto thee.

In thy name therfore, good Father, I yeld my selfe vnto my rest, wherein let thy holy spirit keepe the doore of my hart, and thy holy Angels attend about my bed for my safetie, for Christ Iesus thy deare sonnes merits. Amen.

○ Lord increase our faith,

Before we goe to bed:

*The Lorde will graunt his lo-
sing kindnesse in the day, and in
the night will we sing of him, euen
a prayer vnto the God of life. Psal.
42.8*

OH Father, ful of might and loue,
our castle and our stay :
Who rulest with thy power aboue,
The darksome night and day.

The day is thine, and night also,
thou rulest with thy hand :
Both which were made for man we
and so was sea and land. (know,

The sea and land and all the things
therein, which thou hast plast :
Thou gauest vs, & madst vs kings,
to vse them till the last.

Which blessings (Lord) this day we
most richlie had frō thee, (haue
Blesseke this night, good Lord, we
keep vs frō danger free. (craue,

Preferue vs when our drouisie sleep
our bodies shall possesse :

And let not Sathan creepe into,
nor our poore soules oppresse,

But let thy grace preuent his ire,
let nothing vs annoy :

Let faith preuaile, let him retire,
and we good rest enioy.

*Tremble and sinne not, exa-
mine your owne hearts &pon your
bed, and be still. Psal. 4. 4.*

O Lord increase our faith.

A Pray.



Hauiing thus farre proceeded in our progresse, wee must be forced to take vp our standing-house, and for a time abide in the earthly mansions of our bodies, before we can attaine vnto the end of our iourney, and be fully possessed of that absolute heavenly hearts ease.

In which standing house, we must consider how wee ought to carry our selues towards our Queene, the head and gouernour of this household.



How Princes and great men vse to deck their houses, where they purpose to abide.



It is a common matter and necessary for Princes and great estates, vpon their repaire vnto any house, wherein they purpose

to make any small abode, to take order that the same be cleansed, swept, garnished, perfumed, and set in decent and pleasing order, as well for healths sake, as for somelines, pleasure, and delight. But much moze it behoueth vs, that haue taken by our lodgings, and

and abiding places in these our mortall bodies, to take order with our affections, wils, and dispositions, that our conuersations be in such decent, comely, sweete, and comfortable order disposed, that our soules be not annoyd with the filth and stincke of our corruptions, while we abide in the same, but rather that our soules may be delighted with the sweete odours, and sacred perfumes of sanctitie and spirituall graces.

What order wee must take in our bodily houses.

Wee must therefore like vnto good Surueyers and ouerseers of our owne buildings, carefully endeavour, that all the noysome places within our building be cleansed and the contagious sincks and vnseemely filth and rubble, which disgrace or annoy the same, be cast out and swept. And aboue all, we must looke into the heart, for there lieth infinite filthines, and vnles it be carefully seene vnto, it wil hardly be thoroughly cleansed, for the hart is the place that is most deceitfull and wicked, yea aboue all the other parts of the bodie: and therefore it is demaunded; who can know.

We must cleanse the hart aboue all other places.
Iere. 17.9.

The harbour of

The heart
is a subtile
corner.

Deut. 29. 19

Acts. 8. 23.

Deut. 30. 6.

Acts. 7. 51.

know it? In so much as the Prophet argueth, that the heart is so subtil and deceitfull, that vnles we most narrowly search it, there will lye hidden filthinesse & corruption, when we thinke it is well swept and garnished. It is a dangerous thing for vs to flatter our selues in our hearts, saying, our hearts are cleane, and we shal haue peace, and yet the filthines of sin rest in vs, and þe roote that bringeth forth gall and wormewood, groweth in our willes & behaviour. But we must circumsise our hearts, we must cut off all peruerse & corrupt affections, and purge vs of all iniquitie, wherein we must craue the assistance of þe spirit of God, which will purifie our hearts. And hee that will not thus endeuour to cleane this most filthie part of his house, but resteth stiffe-necked, and as it were, of an vncircumcised hart and eare, not forsaking his old wicked conuersation, neither will heare whē God speaketh vnto him: he doeth as it were, resist the holy Ghost. And his filthines will so infect his poore soule,

euen

even with the leprosie of iniquities,
that he shall neuer bee suffered to
enter into the sweete habitation of
eternall hartes ease. All the filthy
desires and lustes of the fleshe lye
hidden in the hart, adultery, witch-
craft, hatred, debate, emulation,
wrath, contention, sedition, heres-
ies, enuie, murders, drunken-
nes, gluttony, and such other fil-
thy annoyances, which vnles they
bee swept out and cast off, they
will infect the whole house of our
bodies, with such vnlawery and
noysom pollutions, & our mouthes
will be defiled with cursing, lying,
and bitternesse, our eyes with
lust, our handes with touching
vncleane thinges, our feete shall
not bee able to walke the way of
righteousnesse, but take the waye
of sinne, and all the whole house
of our earthly tabernacle shall bee
so inuironed with filthinesse, that
all our progresse will bee turned to
our dispoire: and our hearts ease
to heart soze. Wherefore let vs cast
away al the dregs of y^e old Adam
which is vnrighteousnes, wherein
wee sometime walked, and let vs

We must
cast away
the dregs
of old A-
dam, & im-
brace
Christ.

The harbour of

decke vs with the woorkes of the new man which is renued in knowledg, after the image of Christ, who is the way in whome we must walke, the truth which we must imbrace, and the life wherein we must liue for euermore, which way, as it is pure, cleane, sweete, and without turning, so must we be pure, cleane, and without sin, not turning back vnto iniquitie. And as that truth is vncchangeable, plaine, and without deceit, so must we be simple, constant, & faithfull: and as that life is without all blemish, euerslasting, and neuer ending: so must we be quickned, liuing without all blemish, and spot of sin, in righteousness & holines for euer. Therefore let vs consider, what are the principall and chiefe ornaments to bewtifie this our mansion house, being thus swept and cleansed from the former filthines, that when we shall remoue from this our earthly tabernacle, we may take that way, depart hence in that truth, and so for euer liue in that life, Christ Iesus, who will bring vs vnto his heavenly

heauenly habitation, the absolute end of our pꝛogresse, and the full accomplishment of our heauenlie hearts ease.

Let vs then consider, that as the filthines which we haue cast out, was most vgly, filthy, and noysome vnto vs, because they were the woꝛks of the flesh, which bring foꝛth death. So we must adorne vs with sanctitie and holines, the woꝛks of the spirit, which will be a most comely bewtifyping of these our houses of claie, and leade vs vnto life. We must now therefore sweeten and perfume our hearts, with loue, with ioy, with inward peace, with long suffering, gentlenes, goodnes, faith, meekenes, temperance, and all godly conuersation, casting away all desire of vaine gloꝛy, not pꝛouoking one another, noꝛ enuying one another, that being dead to sin, and liuing to God, we may declare the same in this our standing house, by an innocent and sanctified life.

Where-
withall we
must adorne
the houses
of our
soules in
this life.

The fruites
of the spi-
rit, must
bewtifie
our earthly
taberna-
cles.

Hauiug thus clesed our houses from filthines and corruptions of the flesh, and decked the same with
the

The harbour of

the ornaments of the spirit: It is necessarie that wee should proceede to the execution of our callings, according to the rule of the diuine word: knowing this, that wee liue not vnto our selues, but vnto god: not for our selues, but for our brethren: for whose sakes wee are bound to trauell in our callings, & to execute our offices and functions as becometh vs, that our calling in Christ may bee made sure, euery in this life.

We liue
not to our
selues, nor
for our
selues.

Euery body
hath many
members.

There are in euery body many members, and euery member hath his seuerall place, office, and function. Euery kingdome is a body, wherein there is a gouernour, and people, as subiects to be gouerned: wherein also are many Magistrates, as the principal members of that bodie: and also there are inferiour members, preserved and defended by the more glorious. Euery familie is a body, where is a father, and where commonly are children, where are maisters, there are seruants. All these hauing seuerall offices and places in this standing house of our Common weale

Weale, must euery one proceede to the perfozmance of his calling, in such sort as there bee not any disorder, or anie complaining in our streetes.

Wee are humblic to thanke our God, that hee hath established our heade in such comely sort, and endued her with all vertues answerable vnto her high function, yea, we may sing vnto our Queen Elizabeth, the Queene of Sabas songe, which she made of the happy government of Salomon. Happy are thy men may wee say, happy are these thy seruantes, which stande here before thee, and heare thy wisdom. Blessed bee the Lord thy God, which loued thee, to set thee in the Throne of Englande, because the Lorde loued Englande for euer, and made thee Queen to do equitie & righteousness. It is verified in her. That the king by iudgment maintaineth the country. Now haue we (the poore members of this body, wherof she is the head) bene maintayned preserved, conserued and blessed in her gouernement: No nation hath

We are to
thanke God
for our head
Queene
Elizabeth

1 King. 10
8. 9

The Queen
of Saba to
Salomon

Pro. 24. 4

No nation
hath tasted
like blessings as
England.

England
spiritually
washed.

hath tasted the like benefites, by
peace, by plentie, by health, and
especially (which is most sweete) by
the continuall vse of the worde of
God: whereby hath bene discried
most filthie, dyssolte and dregges,
and the rubble of errors which in
former tyme stuffed by the house of
our land, so, that we could not
swalke in the truth without perill.
And now in great measure swept
and cleansed, and garnished, adoꝝ-
ned and beautified with spirituall
ornaments, of iudgement, of e-
quitie, of mercie, and truth: in so
much as we may sing, that mercie
and truth are met together, and
righteousnesse and peace haue kis-
sed each other. The God of peace
preserue her, that she may be (if it
please him) our head while we stay
in this mansion of the flesh.

¶ That there were such a resem-
blance of performance of duetie in
euery of the members, as is appa-
rant in the head, that the subiects
could answer in like sorte for
their obedience, as her Maiestie
for gouernment: then should we
haue a most comfortable abiding

in this our standing house of the
 flesh: then should all the noysome
 corruptions of enuie, malice, re-
 uenge, gall and bitternesse of the
 hart, be turned into loue, meeke-
 nesse, mercie & peace: then should
 we haue no leading into captiui-
 tie, no imprisonments, no mur-
 thers, no strife, no debate, no cause
 of complaining amongst vs. But
 we must looke into our daeties,
 and fashion our selues, not accor-
 ding to the former deedes of diso-
 bedience, but as becommeth the
 seruants of God, knowing that
 we are commanded to obey such
 as are appointed to rule ouer
 vs: we must submit our selues
 vnto all manner ordinance of man,
 for the Lords sake, whether it be
 vnto her Maiestie, as vnto our su-
 perieur, or vnto gouernours, as
 vnto them that are sent from her,
 for the punishment of euill doers,
 but for the praise of them that do
 well. We are commanded reue-
 rently to vse the Iudges, and not
 to speake euill of the ruler of the
 people. Every soule must subiect it
 self to the higher powers, for there
 is

How sub-
 iects must
 fashion
 themselves
 in obedi-
 ence.

1. Pet. 2. 7.

Exo. 22. 28.

Rom. 13. 1. 2

is no power but of God, and the powers that are, are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, they that will not obey and submit themselves unto such as are in authority, shall receive unto themselves judgement: they shall be punished, not onely by the censure of the iudge in this worlde, but by the iudgement of God.

The disobedient shall be punished

Q. Elizabeth aideth her distressed people.

This then is not the least thing that we should haue care of, while we are in this house, to cast out of our hartes all disobedience, and so beautifie the same with vnfeigned loue vnto her Maestie: who so wisely ordereth and gouerneth this our standing house, and louingly entertaineth euery member of this bodie, that shee suffereth not the least, the weakest, the poorest, nor the basest to be distressed, wronged, or abused, but shee extendeth present reliefe, comfort, and assistance.

What an vnnaturall member is it then, that will raise it selfe vp,
to

to offend this so sacred a head: nay
 what member is it, vnlesse hee bee
 ouermuch infected with the poi-
 son of enuie, that will not strue by
 all possible strength to performe
 the dutie of a true subiect in what-
 soeuer office, calling or authoritie
 he bee placed: although very dan-
 gerous members haue bene found
 in this body: but they were wither-
 red & dreyed by with the scorching
 sunne of baine glorie, so that they
 in their callings could bring forth
 no fruite, but very rottennesse of
 heart, wherein lurked nothing but
 the eating wormes of enuie, the
 viperous affection of hatred vnto
 the truth, and consequentlie diue-
 lisb desires to disturbe, nay, to sub-
 uert and confounde the whole bo-
 dy. But their rottennes, and fil-
 thinesse haue bene happily founde
 out and they iustly cut off.

Withered
 members of
 the body of
 the commo
 wealth.

Let vs therefore that now liue
 in a time wherein euery man may
 walke in his dutie aright, while it
 is to day. yea, while wee are in
 this earthly tabernacle, and there-
 in haue the comfortable ble of
 the worde to teach and direct vs:

We must all
 wel agree in
 our callings

let

The harbour of

let vs all endeuour to keepe a direct course in euery of our particular callings, & we all may be found liuely and profitable members of this our common weale.

Gouernors
must ende-
uour to pre-
serue the
common
wealth.

Necessity of
obedience
laide vpon
subjects.

And no doubt (which I heartely wish in the Lord) but all our gouernours knowe what belongeth vnto their christian duties, wherein they ought to consecrate themselves wholly, to the benefite, profite, honour and quiet of this our publique state, wherein they are appointed to gouerne, not sparing any labour, care, expences, toyle of minde or bodie, no not their liues, to preserue and keep this our Common weale, in all happy felicity. And as in these our sacred gouernours and magistrates, there appeareth a continuall working & watchfulnes for the maintenance and vpholding of this publique weale: So in vs that are to be gouerned, there is a necessitie of resolute obedience and dutie vnto their authoritie, laid vpon vs. And forasmuch as we see by experience, that the wisdom, loue, and zeale of our gracious superiour gouernours

now

nouer, doth in some measure seems
 to surmount her authozity, in com-
 manding vs, let our humilitie, loue
 and free obedience towarde her,
 and the gouernours vnder her, be
 greater then our ciuill subiection :
 And let our hartes in all fulnes be
 fraught with such dutifull desire, to
 frame our whole affections to the
 will of the Magistrates, that there
 may be no occasion giuen them to
 lift vp the sword of iustice against
 any of vs, for they beare not the
 sword for naught: hee that offen-
 deth shall be punished, and euery e-
 uill member of this body shall bee
 cut off by the same. But such as
 are profitable & helping members,
 shall not onely not taste of punish-
 ment, but be praised: and euery good
 endeauour shal receiue his rewarde:
 yea, and whosoever is grieved a-
 mongst vs, if it be the foote, then p
 head it selfe, and the most especiall
 members of the bodie, will haue
 regarde vnto the same, and en-
 cline help thereunto, as vnto them-
 selues.

Euery good
 member is
 prayed and
 receiveth
 reward,

Who therefore woulde not en-
 deauour with al force, to answer in
 Dutie

Obedience
the prop of
our quiet.

dutie what is offered and adminis-
tered vnto vs, from these higher
powers: for take away obedience,
and we cannot but fall into many
miserable calamities, while we are
in this howse of our mortall bo-
dies. A private howse wee see is
well ordered, when seruants yeld
obedience to their maisters, and
childzen humility to their parents:
But turne it contrary, and there
followeth present confusion: how
much more will the calamitie bee
great, and the mischief intolle-
rable, if there shoulde not bee true
loyalcy in the subiectes towarde
their gouernours, as there is godly
carefulnes in the gouernours for
the preservation of the subiect?

Wee ruine the most of vs, and
especially which are the inferiour
sort, into a most rash breach of the
lawes carefully made by our supe-
riours, and it argueth in vs incon-
stancy, and bewrayeth in vs that
our heartes are not fully cleansed
from grosse enormities. And ther-
fore if it will rest in this house of
our earthly bodie, in hope when
we depart hence, to attaine vnto
that

that spiritual home, that sacred Citie which wee seeke, that place of perpetuities and everlasting ioy. We must enter againe into our hearts and thrust out the olde grosse desires, and corrupt affections there lurking, which breake forth oftentimes to the breach of the lawes of our common weale, which should be kept by vs inuiolable. But especially wee therein violate the lawes of our God, who looketh on vs, who considereth our waies, and beholdeth our proceedinges, howsoever we thinke he seeth vs not.

God seeth
our wal-
kinges.

It might be thought a superfluous thing to set downe perticularly wherein we offend grossely, but for that it is a thing necessary that they should be considered and reformed, I will briefly call to mind some such as I wish especially were redressed: Among which, as the most ougly before God and good men, is Pride, a peeuish euill, a flattering conceit of our selues, that we are that which indeed we are not, and indeede wee make our selues monsters, and are not, for

Pride, a
most vglie
sinne be-
fore God,

The harbour of

God hauing created vs seemely,
and the most glorious of all other
creatures, we of our selues deform
our selues, & marre by our mischief
what God hath made in his mer-
cy. But the beginning hercof, euen
of our pride, is, to fall away from
God, and to turne our hearts from
our maker. Being faulne from God
we are cast downe vnto Sathan,
and turning our hearts from our
maker, wee become one in consent
with our miscarier: & yet how go
h e hand in hand with this wicked
one, by whome we were deceiued,
euen in the humour of pride, in the
beginning: and can not yet take
heed of his toiles, wherof the grea-
test is this filthy fashiõ pride: And
the pride of England, is, as it were
set vp vpon the highest mountaine
of the worlde, scorne and scorned
uen of very infidels of the earth
such as knowe not God, make
meruaile of our monstrous attire
which exceedeth not onely in colour
and colour, but in weight and
shion: oh pull it downe, it is not
fit for such as are taking the way
to the kingdome of heauen, it is
great

The pride
of England.

greeth not with the guest which
lodgeth in vs, the spirite of God: it
is no fitte oznaiment to decke the
howse of our silly soules, for it
stinketh and polluteth all corners
of the house: oh remoue it, and
sende euery Countrey his fashion
again: be not beholden to any
nation for such trumpery, neyther
to the garmentmaker, whose stude
therein though it please the baine-
gloious for a time, it will bring
repentance, too late to the worke
and the workeman. It is from the
Court come into the Countrey, a
dangerous euill, and hath infected
the poore plowman, that an years
wages sufficeth not one suite of
attire. If I should tel all, the carter
woulde steppe in with his courtly
gards, and will defie him that is
not of the fashion: men and wo-
men, the rich and the poore, the
holde and the yong, are too far gone
in this sicknesse, the Lorde giue a
timely medicine, least wee perish
therein. We might (were we mind-
full of our dangers) call to minde
what diuersities of diseases, and
strange maladies, haue bene a-
mongst

Pride pol-
luteth all
the corners
of our
house.

The carter
and plow-
man exces-
deth in
pride.

The harbour of

amongst vs of late, as though the Lord would say, as ye change your affections vpon vaine things, & as ye are neuer satisfied wth variety of fashions, falling dayly from me, so will I make you know by the variety of my punishments, y^t I haue yet in store more strange calamities then yet ye haue felt. And shal we not yet cast off these enormities? Surely it is so dislike that wedding garment, wherewith we must enter into our heauēly harts ease, and it is so strange vnto the Lord, that he wil not know vs to be his: oh that it were reformed, for euery man and woman wade in excellence in this sinne, without reproofe, let it be reformed, lest God reprove vs.

Should wee let passe some little recompting of another grosse euill, whose reproofe is deservedly set downe by the sacred censure of God, and therefore I will shewe what the Lord himselfe speaketh against it, & I may be irreprouable, The desire of money is y^e root of all euill. Oh what a short and sharpe sentence is this? If it be the

1. Tim. 6 10
Couetous-
nesse the

root

roote of all euill, then hath it no
 doubt many bjaunches of euill,
 therefore is it very vnfit to rest in
 this house of our soules, for they
 that haue thus lusted extraoꝝdina-
 rily for this worldly mucke, haue
 eried from the faith, and pearced
 themselues through with many sor-
 rows. See what a most dangerous
 euill this couetousnes is, it disqui-
 eteth both the body and minde
 here. The whole house is out of or-
 der where this filthynes lieth, and
 therefore aboue all other euils it is
 to bee reformed for that it distem-
 pereth vs here, and stoppeth the
 wayes that should leade vs to our
 heauenly hartes ease. Woe be vnto
 ye riche, saith Christ, for yee haue
 your consolatiō here. It is a sinne
 so displeasing vnto the Lord, that
 hee pronounced destruction vnto Jerem. 6. 13
 people of Israel, for that from
 least vnto the greatest of them, e-
 uery one was giuen vnto coue-
 tousnes. Let vs therefore haue a
 care to reforme this enozmitie, and
 let vs cast it out of our hearts, for
 it breedeth many euils: yet this e-
 uill aboue all other, seemeth vnpu-
 nishable

The harbour of

Conetous-
nes unpuni-
shable.

nishable, nay rather commendable. because it seemeth good husbandry. But all that are in the right way vnto that heavenly harts ease, will cast it out of this their standing house, as durt, dung, and vnprofitable rubble.

Flatterers.

This euil of conetousnes, draweth vnto it another dangerous euil, flattery, which is an euil that draweth light conceited mē into vaine glory. But all flattery is as þe kille of an enemy, as was Iudas, and therefore are all flatterers to bee reiected, & to be cast out of this common society of the mēbers of this body, and to be cut off as vnprofitable and perillous, yet these prosper in the worlde: & fare far better then such as speake the truth from their hearts. Cast them off.

Certain idle persons, whose infections do annoy a great parte of this bodie, are to bee cured or cut off, for they are dangerous members, for whose reformation haue beene made many notable prouisions, by sundry sage & graue actes, and howses of correction for vagabants, erected in euery shire. But

it falleth out, that the number of such dangerous weeds rather increase then diminish. to the great detriment of our quiet abiding in this standing howse of our common weale: wherein I suppose the negligence of inferiour officers, is a great occasion of their increase.

I haue trauelled many shires, and it appeareth that there is little or no executiō of these good lawes, greatly to be lamented, not only in regard of the common quiet which by them is like to be disturbed, but also in regard of the persons themselves, who endaunger their owne estates, by their bugodly looseness and lewdnes of life. The common wealth also loosing their labour & trauel, which might in some measure feed their brethren, if with a sound and godly disposition, they would frame their lims to labour, yet eat they that which is gotten by the sweat of other men. The number of these persons is great, the persons themselves for the most part, able of body, hardy, stout hearted, and fit to be imploid in strong affaires, a number of them yet

The harbour of

counterfeiting impotency, and de-
forming themselves with rotten
ragges, passe through the country
halting in the day time, and often-
times annoy the good members of
this publike weale in the night.
These passe and repasse by such as
haue authorizty to examine, to com-
mit, to punish, and to refozme their
disorder, and yet fewe or none set
hand to redresse it. If the Citie of
London be biewed, the streetes
within it, & the suburbs & fieldes
neere it, will pearde of young & old,
men and women, able of body to
serue maisters, and to labour for
their liuing, a great number of va-
gabondes. And which is most la-
mentable, the young and tender
girles & lads of all ages, lie vnder
stalles in the streets by great com-
panies vnder hedges in the fieldes,
& no man taketh them vp, to bring
them to some faculty to get their
liuings, as is commanded, but suf-
fer them to swallow stil in idlenes,
vntill they be past to be reclaimed,
falling into breach of the lawes,
and so are eaten vp with vntimely
death: who if they had beene care-
fully

fully prouided for, they might haue
 proued good members of the weale
 publike. It is no new thing, and
 would God it might bee now at
 the eldest estate, that these euilles
 might be cut off, or in some mea-
 sure reformed. The roote being cut
 in sunder, the branches would wi-
 ther, for there are diuers occasions
 giuen and tollerated, whereby they
 thus grow into these idle and ba-
 grant courses. It seemeth lawfull,
 for it is tollerated, that euery man
 at his pleasure may leaue his tra-
 uel, and go to the play house, bow-
 ling Allyes, Beare gardens, Ale
 houses, Cauernes, and gaming,
 where they lose their time, consume
 their thrift, and offende the lawes
 of God, and her Maiesty. And the
 Sabbath day which shoulde bee
 sanctified with prayer, and hearing
 of the worde, is prophaned with
 these accustomed euils, which if
 they were cast out as vnprofitable,
 in this our earthly abiding place,
 we should the more sweetely passe
 on the way to our heauenly harts
 ease. For out of these euils of i-
 dlenesse and ioytering, spring ma-
 ny

The harbour of

ny noysome thinges, that blemish
our body here, as filthines of the
flesh, drunkennes, gluttony, swea-
ring, and blasphemy, forgetfulnes
of God, and contempt of Magi-
strates, where with our abode here
being grossely defiled, such will be
our vnlawery dwelling, that our
spiritual guest the holy Ghost, will
refuse to abide with vs.

2, Tim. 6.

vs. 10 16.

I therefore, O yee men of God,
whom the spirit of God directeth,
flie these things, and followe after
righteousnes, godlines, faith, pati-
ence, and meekenesse, fight the
good fight of faith, lay holde of
eternal life, wherunto ye are called,
& haue professed a good profession
before many witnesses. Keepe on
the course ye haue begun, without
spot, & vnrebukeable, vntil the ap-
pearing of our Lorde Iesus Christ,
who only hath immortalitie, and
dwelleth in the light that none can
attaine vnto, whome neuer man
saw, neither can see. Vnto whome
be honour, and power euerlasting,
Amen.

The

A short praier against errors & scismes.



Whom humbly pray the
most merciful father
in mercy to looke
dowyn vpon the dan-
gerous estate of thy

Church which is much pestered &
infected wth the suds of error, inso-
much as it seemeth to be swallowe-
ed vp of the perilous inundations
of sectes and scismes coined by the
subtilties of that wicked one Sa-
than, whose practise is euer from y^e
fall of Adam, to stop the pure pro-
ceedinge of the Gospel, by the
peruerse workes of darkenelle.
Sanctifie therefore thy childzen,
with thine especial grace, and ma-
nifest thy truth vnto them, that
by the light therof they may know
how to shape the way to the true
seraice of thes. And let them be
able to discern betwene truth and
error, & they may be alwaies free
from hereses, and not be intang-
led.

The harbour of

led with false doctrine, nor defiled
w the lothsome pitch of mans in-
ventions, but being indued with
the purity of heavenly knowledge,
wee may all ioyne together in one
gruth, wherein we may liue and
dye: and so in Christ thy Song
merites, liue with thee in
heauen eternally,
Amen.

Oh Lord increase my faith.



A short Prayer in crosses, troubles and afflictions.



O Father, full of mer-
cie, and loue in Iesus
Christ, haue compas-
sion vpon me, whome
thou hast touched with
thy hand of correction. Thou hast
found me out in my sinnes, and
beaten me, thy hand lyeth heauie
vpon me, I am not able to sus-
taine the burden of my miseries.
I can not but faint in my distres-
ses, and run too and fro for help,
but loe, oh Lord, my crosses in-
crease, and thy anger I can not
beare: wherefore good Father in
Christ, haue compassion vpon me,
recomfort me againe, be pleased
with me, and take thy heauie dis-
pleasure from mee: and though
my sinnes haue deserved more then
I can beare, the merites of thy
Sonne are greater then my sinns.
And therefore for his sake come
again in loue, and by thy mercie
and power, repayre my decayes,
relieue.

The harbour of

relieue my wants, and cure my diseases, speake the word, and it shall be done, all things obey thy voyce, wherefoze blesse thy creatures all to my vse, that I may haue them all in this life blessed vnto me, and I blessed by thee in Christ, Amen.

○ Lord increase our faith.

A short Prayer, that all men may liue vprightly in their calling.

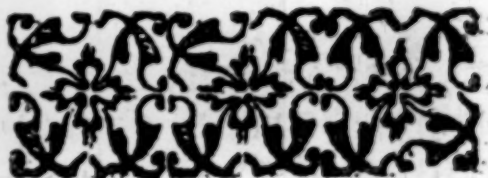


Lord God Almightye, mercifull & pure, be pleased in fauour to consider the weaknes of man, and so sanctifie vs with thy grace, that we may all confesse our sinnes, and cry to thee for pardon, all acknowledge our weakenes, and cry to thee for strength, all see our ignorance, and come to thee for knowledge how to behaue vs in this mortall

mortall life in our severall callings, that thereby both thou mayst be glorified, our bretheren comforted, and our selues relieved: that when we shall be called by thee to render accompt of our stewardships, we may be able to stand before thee acquitted from all that eyther sinne, the deuill, or our corrupt flesh may charge vs with, not through our owne deservings, which in our best endeours are euill euermore, but in the merites of thy Sonne Christ, Amen.

○ Lord increase our faith.

The



The harbour of

The conclusion, wherein
is exhorted vnto watchfulnes, for
the appearance of our Lord Iesus
Christ, in whome, and by whome
we shall enter, after this pro-
gresse ended, into our euerla-
sting hearts ease.



Having attained thro-
rough the diuine as-
sistance of my good
God. vnto the ende
of this my poore tra-
uaile, I can not but conclude with
an earnest intreatie of all such as
couet this eternall hearts ease,
that they wil in this standinghouse
of the body, call continually to
minde, the absolute end of this
Progresse of pietie, which princi-
pally tendeth vnto the finishing of
the iourney and pilgrimage of this
life, in all godlines, faith, zeale, and
ardent loue of that heauenly man-
sion, which so farre excelleth this
earthly tabernacle, as the purest
gold exceedeth the filthiest and most
lothsome dirt & dung of the earth:
and the hearts ease thereof, is
much

much farre sweeter, then the hearts ease of this world, as the sweetest honey passeth in sweetnes the most bitter gall: and happy is that man, that soonest attaineth to the enioy= ing thereof but in part, that is, ey= ther in this life, through the quiet= nesse of conscience in our Christ, or being departed hence, hath the fruition thereof in spirit, expecting the comming of that great Judge, when soule and body shall enioy the same at full. Oh let vs all therefore, in all godly swatchful= nesse, in this our pilgrimage which shortly shall haue ende, haue due regard vnto our walking, that we walke not awry. Let vs daily ex= amine our selues, & consider with iudgement, that we shall all ap= peare before that high Judge, fro= whom, no step of our progresse shall be hidden, and whome soeuer he shall finde halting, or walking awry, he will because of that most sweete hearts ease in heauen, and will giue most sore and vnsauery hearts soze in hell. If I should discourse of the comforts which shal be shewed vnto such as walke
this

this progresse, and end the same as
 they ought, & as they are cōman-
 ded, alas, I am as vnable, nay,
 there is no tong of man or angel
 can neerer declare þ depth of the
 sweetnes therof, then I am able to
 number þ starres in the firmamēt:
 the excellencie therof, is such & so
 vnspeakable, as no hart is able to
 comprehend or conceiue the same:
 but let this satisfie all curious con-
 ceits, that, that our heavenly man-
 sion, our euerlasting tabernacle,
 that our spirituall inheritance, is
 such and so full fraught with such
 variety of ioy, with such vnspeak-
 able comforts, with such endlesse
 felicitie, and surpassing glozy: yea,
 such is the fulnesse of all spirituall
 contentation there, that we shall
 not couet to see moze, the eare de-
 sire to heare moze, the body haue
 will to feele moze, nor þ hart thirst
 to conceiue moze, then we shall
 there for euer moze enioy, howsoe-
 uer they are now, whilst we are in
 þ flesh, far remoued frō our grosse
 conceits, and euery report of them
 seemeth dark vnto our senses, vntil
 our allsufficient God, our Chzist,
 and.

and our Saviour, shall himselfe
 appeare againe in the cloudes:
 then shall our vnderstandings be
 opened, then shall our senses be
 lightened, and then shall we most
 plainly see, evidently perceiue, and
 to our absolute comfort taste of
 the fulnesse thereof, yea, then shall
 we see our God face to face, when
 there shall be an end of all our tra-
 uailles, of all our toyle, of all our
 carke, care, feare, trouble, and irke-
 some passage: then shall we hun-
 ger no more, thirst no more, then
 shall we neede no friend, nor feare
 any foe, then shall we that are here
 now in prison, be set at libertie, and
 we that are pressed downe with
 misery shall be rapted vp to com-
 fort: yea, then shall be an end of
 all things that now discomfort vs.
 Oh let vs therfore be euer thank-
 full vnto our God, that hath not
 only prouided this heauenly harts
 ease, and endlesse ioyes for vs, but
 hath also layde out the way there-
 unto, and giuen vs his owne hand
 to leade vs, yea, himselfe to conduct
 vs vnto the same. Let vs without
 ceasing therefore pray vnto him,
 and

and let vs be alwayes in good comfort in him : yea, let vs groane in our hearts, with most longing expectation, for the appearing of him that shall deliuer vs, and free vs from dangers, and settle vs in these ioyes. And let vs cut off all lets and impediments, how neere or deere soeuer they bee vnto vs, whether it be the eye, the hand, or the foote, let vs cast away all excuses, wife, children, lands, goods, gold, and siluer, honours, dignities, yea, let not life it selfe be deere vnto vs, if it seeme to hinder vs from a speedy passage vnto our God : knowing, that so long as we are heere in this earthly house, our estate is miserable, our passage dangerous, our pleasures perilous, and we wander as wretches through many miseries.

We are heere but as in a strange countrey, farre off from our owne home, whereunto we must endeavour to attaine in all simplicitie, carrying onely with vs, as our staffe to stay vs by, the merites of our Christ, and for our defence heere, the sword of the spirit, whereby

whereby we shall be able to walke
through all the perils and dan-
gers, yea the fire & water, through
which we are to passe. Let vs ex-
pect, yea and wish with ioy that
most happy daye, wherein that
sweete trompet of our sating
Christ shall sound out to call vs:
let vs hearken for it continually,
and let vs thinke it will sound to
morrow. Then to morrow shall be
our merry day, for then to morrow
shall we meete our God, that will
carry vs home with him, that in
body and soule we may dwell with
him for euermore. Oh come Lord
Jesu, come quickly, and let all the
people of God say, Amen.

Wee are not yet come to
the rest and the inheritance
which the Lorde our God
giueth vs. *Deut. 12, 9.*

The

The harbour of
The Authour to the
Booke.

Step foorth and stagger not my
Silly Booke; Dread not to draw
neere vnto the Pallace of thy
Princely Patronesse, whose sacred
Scepter shall be thy sufficient safe-
tie, and whose worthy wisedome,
will way the willingnes of thine
vnwoorthie woorkemaster, who
though he below, yet he is loyall,
howsoeuer homely he hath com-
piled thee; he in all dutie and hu-
militie presenteth thee, though a
worke vnwoorthie to be patronized
with so puissant a Princessse. But
heerein comfort thee, that her Ma-
iesties royall countenance graceth
the present that carrieth shew of
true loue and loyaltie, and
accepteth the gift, as is
the minde of the
giuer.

*Vade, Vale, & profice, non
sine Veritate.*

FINIS.

A deuout Prayer, for the
preseruatiō of her Maiesties
forces now at Sea.



Most omnipotent
maker, and gui-
der of all worlds,
thou onely sear-
chest & sadomest
the botome of all
hearts, consciences, and conceits,
and in them seest the true originall
of all actions intended. Thou that
by thy foresight doest truely dis-
cerne of al actions intended. Thou
that by thy foresight doest truely
discerne, how no malice of reuēge,
noz quittance of iniurie, noz desire
of bloudshead, noz greedines of
luker, hath bred the resolution of
our now set out army, but a heed-
full care, and a wary watch, that
no neglect of foes, noz our securi-
tie of harme, might breede either
danger to vs, oz glozie to them.
These being the groundes, thou
that diddest inspire the minds, we
humbly beseech thee with bended
knees,

The harbour of

knees, to prosper the worke, as
with the best forewinde guide the
iourney, speede the victorie, make
the returne the aduancement of
thy glozy, the triumph of thy
same, and suertie of this Realme,
with the least losses of english
bloud. To this deuout pe-
tition Lord giue thy
blessed graunt.

Amen,



he
le
of
p
s

11

12

12